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13



Page 119.

15



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THE
WARS OF THE JEWS,
AS RELATED BY
JOSEPHUS,
WITH
ADDITIONAL FACTS FROM JEWISH HISTORY.

ADAPTED TO THE CAPACITIES OF
YOUNG PERSONS.
BY
THE AUTHOR OF "SCENES OF INDUSTRY," "THE STUDENTS," &c.

FOURTH EDITION,
REVISED AND GREATLY ENLARGED.
AND ILLUSTRATED WITH
TWENTY-FOUR ENGRAVINGS, AFTER DESIGNS BY MR. BROOKE.

LONDON:
JOHN HARRIS, ST. PAUL'S CHURCH-YARD.

1832.



PREFACE.



It may appear a presumptuous attempt to compress the minute details of JOSEPHUS, and put them in a form at all attractive to the minds of young people. I hope, however, that this is an age when reading for amusement alone is gone by, and that I may venture to offer a short narrative of interesting facts, although unembellished by fiction. In giving my youthful readers a few of the most striking incidents related in the "History of the Jewish War," by Josephus, I am aware that I cannot pretend to afford them the same amusement they have probably gleaned from other histories. There are some things, however, new and interesting; and I may venture to promise those

who will take the trouble of reading my little Volume, that they will not, when they have finished it, think their time has been thrown away. I address myself to those happy children, whose parents and friends have led them to read for instruction as well as for amusement, and to think and to judge of what they read, for themselves.

To such fortunate young people my best wish is, that they may be as happy as my niece Anne, for whom this little book is intended as a birthday present, by her affectionate

AUNT JANE.

Longfield, June 1822.

CONTENTS.

THE FIRST PART.

CHAPTER I.

History of Josephus, the learned Jew. Josephus undertakes a voyage to Rome, and on his return is suspected of being a friend to the Romans. Description of Judea. Antiochus Epiphanes. Conduct of Pompey in Palestine. Jericho, and the balsam tree. Herod the Great. Story of the Robbers' Cave. Mariamne. Buildings erected by Herod. Unhappy Death of Herod. Florus, the Roman Governor. Queen Berenice goes barefooted to him. Her vow. The Jews petition Agrippa. His speech..... Page 1.

CHAPTER II.

The Jews prepare for war. Description of Idumea. Situation of Jericho and other cities of Judea. Ananus, the High Priest, made Governor of Jerusalem. Josephus introduced. He gains the affection of the people; chooses Judges, and fortifies the cities of Judea. He makes the Jews imitate the Romans. John of Gischala, an enemy of Josephus. Josephus in danger at Tarichæa. His stratagem to save himself. Tiberias revolts.

Josephus takes it by a stratagem. The Emperor sends Vespasian to Judea. Three principal cities of the Roman Empire described. Description of the two Galilees. Titus, Vespasian's son, comes from Alexandria. The Roman Camp described..... Page 34.

CHAPTER III.

The order of march described. City of Gadara taken. Josephus flies to Tiberias. Siege of Jotapata. Romans anxious to take Josephus. Situation of Jotapata. Roman engines. Josephus's stratagem. The trick of the water. Droll invention of Josephus for getting in supplies, soon found out. Wishes to leave Jotapata, but the Jews entreat him not. Description of the Roman battering-ram. A new contrivance of Josephus. Exploit of Eleazar. Invention of the scalding oil, and slippery boards. City taken, when the watchmen were asleep. Search made for Josephus. Found in a cavern under the city. Made prisoner by the Romans. Titus treats him kindly..... Page 56.

CHAPTER IV.

Rejoicings at Ptolemais. Joppa taken. Description of Joppa. The people at Jerusalem angry with Josephus. Tarichæa revolts. Titus makes a speech to his soldiers. Lake of Genesareth. Cruel action of Vespasian. Gamala. Vespasian in danger. His brave conduct. The citizens hide themselves in the caves. The Romans undermine the tower, and take the city.. Page 73.

CHAPTER V.

Gischala. John of Gischala. His tyranny, and stratagem to save his own life. Titus enters Gischala. John flees to Jerusalem, and heads the disaffected. The Zealots. Ananus the High Priest makes a speech against them. Discord in Jerusalem. Treacherous conduct of John. The Idumeans come to the assistance of the Zealots. Dreadful storm. Trial of Zacharias. The

Sicarii, or band of robbers. Vespasian puts garrisons into the towns.....	Page 86.
---	----------

CHAPTER VI.

Death of Nero. Galba made Emperor, and killed. Agrippa goes to Rome. Simon the Assassin. Joins the Sicarii. Enters the country of the Idumeans. Description of the turpentine tree. The Zealots take Simon's wife. Simon's enraged conduct. Gets his wife back. Enters Jerusalem, and fights the Zealots. Distressed situation of Rome. Vespasian declared Emperor by the army, and by the Egyptians. Vespasian goes to Alexandria. Generous conduct to Josephus. Titus returns with the army to Judea. Josephus accompanies him. Discord in the city continues. Titus appears before the walls with his army. Some lines from the "Fall of Jerusalem." Danger and escape of Titus	Page 104
--	----------

CHAPTER VII.

The famous siege of Jerusalem. Description of Jerusalem, and of Herod's palace. Description of the Temple. Titus views the walls. His friend Nicanor wounded by a dart. The engines and the huge stones set to work. The Jews unite to defend the city. Fall of the Roman tower <i>Nico</i> . Titus obtains possession of the first wall. Longinus the Equestrian. The stratagem of Castor the Jew.....	Page 121.
---	-----------

CHAPTER VIII.

Titus gains the second wall. The Romans driven away, but soon return and take the wall again. Titus attempts to persuade the Jews to peace. His love of mercy. Josephus makes a speech to the Jews. Dreadful famine in the city. Brave conduct of Chagiras, or the Lamé Jew	Page 138.
---	-----------

CHAPTER IX.

Siege continues. Incredible industry of the Romans in building a wall all round Jerusalem. Mournful effects of the famine. Tower of Antonia attacked. Titus makes a speech to his army. The story of Sabinus. He deserved a better fate. Tower of Antonia taken, while the watchmen were asleep. Valour of a Roman centurion, named Julian. Roman army enter Jerusalem, and attack the Temple. Stratagem of the Jews. The cloisters set on fire Page 148.

CHAPTER X.

The battering-rams set to work. Titus tries to save the Holy House, but in vain. Titus enters it with his commanders. The whole of the Temple consumed. False prophets. Signs which foretold the fall of the city. The prophetic husbandman. The deceitful boy. Simon and John. The Upper City taken. Disposal of the prisoners. Curious trick of Simon. Lines from the "Fall of Jerusalem." Triumph of Titus and Vespasian Page 165.

THE SECOND PART.

CHAPTER I.

State of Judea after the taking of Jerusalem. Description and siege of Machærus. The young Eleazar. Siege of Massada. Termination of the Jewish nation. Singular character of the Jews. The Rabbins. Adrian an enemy to the Jews; drives them from Cyprus. Jerusalem becomes a Roman colony. False

CONTENTS.

xi

Messiah Barchocab. Two religious bodies spring up under the Patriarch and the Prince of the Captivity. Jews in Rome. The Synagogue, and worship of the Jews. The Law. History of the Rabbi Akiba. Of Rabbi Jehuda. Education of Jews. Jews of Babylon. The Talmud Page 187.

CHAPTER II.

Constantine establishes the Christian religion in Rome. Conference between the Jews and Christians. Magic employed. Jerusalem rebuilt. Conversion of a Patriarch. Attempted rebuilding of the Temple by the Jews. Their disappointment. Jews in Europe. They prospered when the Goths and Vandals overran Europe. The Jew settler: his commerce. Traffic in Christian slaves. Laws against it. Jews in Spain persecuted. They assist the Moors to conquer Spain. Employed as ambassadors, physicians, and ministers. Jews flourish in France. Page 205.

CHAPTER III.

State of the Jews in Palestine. Jerusalem taken by the Persians; retaken by the Emperor Heraclius. Jews banished from Palestine. Jews in Arabia. Mohammed attempts their conversion. Persecutes them. Every country imitates his example. Jews in the middle ages. In feudal times. The crusades. Usury of the Jews. Hatred of the Jews, a common feeling. Persecutions of them, in Germany, France, and Spain Page 218.

CHAPTER IV.

Jews in England. William Rufus. His protection of the Jews. Richard the First's coronation and massacre of the Jews. Heroic conduct of the Jews in York Castle. King John first favours the Jews, then persecutes them. The Jew of Bristol. The Jews sold to the King's brother. Expelled England, by Ed-

ward the First. Expelled France. Expelled Spain in a cruel manner by Ferdinand and Isabella. Jews petition Oliver Cromwell. Admitted into England by Charles the Second. Into France by Buonaparte. The Jews now numerous in Europe, and wealthy Page 229.



WARS OF THE JEWS.

PART THE FIRST.

CHAPTER I.

“WHO was Josephus, Aunt? I never heard even his name before.”

“Josephus, my dear, was a learned Jew, who lived about half a century after the time of our Saviour. His writings have made him famous. What you are now going to read to me, is taken from his History of the Wars between the Jews and the Romans; and it will be interesting to you, because you have just finished reading the historical parts of the Bible, to which this forms a conclusion.”

“How kind of you, Aunt, always to be think-

ing of my improvement ! I will try to remember all you tell me, and all I read."

" I need not remind you, I dare say, Anne, that the unhappy Jews were always quarrelling among themselves, and were obliged to call in the Romans to their assistance against each other ; and that the Romans found it no difficult task to conquer a country which was fighting against itself."

" Here is a map of Palestine, Aunt ; and here stands poor Jerusalem, in the very centre. Now for Josephus again," said Anne.

" Josephus was born at Jerusalem. He was descended from a priestly family, on his father's side, and, on his mother's, from the royal family. When only fourteen years old, he was thought very clever ; and, even at that age, was famous for his learning. The chief priests used to meet at his father's house, in order to question him on hard points of the law. At sixteen, he studied the different opinions of philosophers ; and he joined a pious hermit of the Essene country, who lived in the desert, clothed himself from the trees, fed upon wild fruits, and, in short, mortified himself in every way. In three years' time, Josephus was tired of this quiet life ; he left the desert ;

returned to the city ; and joined the sect of the Pharisees. It happened, when he was about twenty years old, that he made a voyage to Rome, to beg for the deliverance of some of his friends, who had been put into prison for a very trifling fault. In the Adriatic sea, his ship was wrecked ; and Josephus with many others saved their lives by swimming all night, till, at last, they were taken up by another vessel. Nero, with whose name you are familiar, was then Emperor of Rome ; and, by means of his wife Poppea, Josephus obtained the liberty of his friends, and returned home to Judea. During the time of his residence in Rome, he studied and made himself completely master of the Greek language."

" I should like very much to hear what Josephus thought of the famous city of Rome, Aunt," said Anne.

" Josephus was greatly struck with all he saw ; and you will find, when you begin to read, that this visit of his to Rome was of the greatest importance to him all his life through. When he returned to Judea, he found the Jews angry with the Romans, and ready to begin a war against them. Josephus took some pains to stop them ; he had

just been to Rome, and seen the power of the people, what good soldiers they were, and how obedient to their commanders; and as he thought the Jews would have but little chance with them, he begged them to think of all these things, before they began to fight. This advice made the Jews suspect that Josephus was for the Romans, and that he did not wish well to his own countrymen; and they were so angry with him, that his life was several times in danger from their fury."

"Poor Josephus!" said Anne; "did he leave these ungrateful men, then, Aunt?"

"No, my dear, he knew his duty better; he stayed and fought with them, and for them, and assisted them by his advice and by his own courage, till he was taken prisoner himself. But his adventures and escapes, which are very numerous, are all in this little book, which we will, if you please, begin to read."

Anne spread her map open before her, and began to read.

"The land of Judea, in the midst of which is Jerusalem, is bounded on the north by Syria. Antiochus Epiphanes was at one time Governor, or King, of Syria, and proved a most formidable neighbour and enemy to the Jews. The savage

policy, or rather cruelty, of Antiochus, made him attempt to exterminate the whole Hebrew race, as well as the Hebrew religion. The temple of Jerusalem was by his order dedicated to Jupiter Olympius; while festivals and statues of the Grecian deities were everywhere substituted for the feast of Tabernacles and the sacrificial altars of the Jews. It was to defend themselves against him, that the Jews first called in the Romans to their assistance. At first, the Jews only made a league of friendship with the Romans, who were already in possession of several towns in Judea; but when Pompey the Great was the Roman general in Asia, he was called upon to decide between two brothers, who, shocking to relate, were disputing about the kingdom. The names of these brothers were Hyrcanus and Aristobulus. Hyrcanus was the elder, but Aristobulus the more powerful. Pompey took the part of Hyrcanus, and hastened to besiege Jerusalem, in which city Aristobulus had shut himself up. In his way to Jerusalem, Pompey passed through a plain, near Jericho, noted for the balsam trees which grow in it. The liquor of this tree is famous for its healing quality; and the inhabitants, in order to get it, cut up the young sprouts

with sharp stones, and collect the juice, which drops from the places where the tree was cut like so many tears.

Pompey soon made himself master of Jerusalem, and took the Temple, where some few of the Jews had shut themselves up. But what distressed the Jews most was, that Pompey entered a part of their temple, called the Holy Place, which had never before been seen by strangers, and which nobody but the High Priest himself was permitted to enter. Great was the surprise of this Roman idolater to perceive in this sanctuary of the Jewish Deity, no statue, no form or symbol of their one Spiritual God. Pompey adopted a noble policy, and left the wealth and the altar of the Jews untouched ; he appointed a tribute to be paid to the Romans ; Hyrcanus was suffered to retain the priesthood, though not the royal diadem ; but he carried Aristobulus and his family as captives to Rome, to adorn his splendid triumph. The generosity of Pompey was, however, contemned by the Jews, who never forgave him for having entered the sanctuary ; and to this sacrilege they attributed the decline of his success, and his ultimate downfall.

The Jews from this time adhered to the party

of Cæsar, and obtained from him protection, and many important privileges.

Gabinius was the next Roman governor, after Pompey. He deprived Hyrcanus of the priesthood, which he divided into five senates, or sanhedrins, which sat at Jericho, Jerusalem, Gadara, Amathus, and Sephoris. Gabinius was equally powerful and rapacious; and, on his return to Rome, was banished for his rapacity in Judea. Crassus, too, the Roman general, who plundered the temple of Jerusalem of all its most sacred treasures, which Pompey had spared, was, by his ill-fated expedition to Parthia, punished for it, in the opinion of the Jews, who believed, amidst all their adversities, that the hand of God was with them, to avenge His chosen people for the injuries they suffered from their enemies.

The fate of Judea was in suspense during the civil war in Rome. After Pompey's death, Antipater, the father of Herod, and Hyrcanus's wily minister, having performed good service to Cæsar, during his war in Egypt, was rewarded by the re-establishment of Hyrcanus in the priesthood, and his own appointment as procurator of Judea; at the same time that his son Phasael was made

governor of Jerusalem, and Herod, his younger son, governor of Galilee.

“ Oh, Aunt,” interrupted Anne, “ I am sure I remember Herod ; he was the cruel king of the Jews, who ordered all the little children in Judea to be put to death, when Joseph and Mary fled into Egypt, you know, to escape with their Son.”

“ It was the very same, my dear.”

Herod was active and enterprising ; he undertook to expel the robbers who infested Syria. He seized Hezekias, and put him and some of his followers to death. Herod was hailed by the Syrians as their liberator ; but Hyrcanus, jealous of the honour he had gained, and conscious that he himself possessed but a nominal dignity, while all the real power was divided between Antipater and his sons, was easily persuaded that the execution of the robbers without trial, was contrary to the law. Herod was summoned before the Sanhedrin, to answer for his conduct : he appeared at that tribunal in arms, and, enraged at being treated as a criminal, would have deposed the feeble Hyrcanus, had not his father and brother dissuaded him.

After Cæsar's death, Cassius went from Rome

into Syria ; and among the first to ingratiate themselves with him there, was Herod, whom he made governor over all Syria, with a future promise of being raised to the dignity of a king. Antipater, meanwhile, was poisoned by Malichus, the leader of the Jewish faction ; and Herod, in revenge, invited him, with Hyrcanus, to a feast, where the tribunes lay in wait, and murdered him on the spot. When Cassius left Syria, Felix, the Roman governor, who succeeded him, took the opposite side ; and, to avenge the death of Malichus, made war upon the two brothers, Phasael and Herod ; but they repulsed all their enemies, and were universally successful. Herod next appeared at Jerusalem, where he was well received. It was his policy to make friends with the most powerful. He now, therefore, paid his court to Marc Antony, as he had formerly done to his enemy Cassius. When Antony entered Judea, the best orators, and one hundred of the principal Jews, were employed to make complaints before him of Herod and his brother ; but the bribes and insinuating manners of Herod rendered Antony proof against their complaints : he created Herod and his brother tetrarchs of Judea, and, at the same time, he liberated all who had been sold as slaves by

Cassius, and issued several edicts in favour of the Jews.

But Herod was not yet at the height of his ambition: a Parthian tribe, headed by Pacorus, had entered Judea, and, being joined by Antigonus, took Jerusalem, and made Phasaël, the brother of Herod, their prisoner. Herod himself escaped, and fled, first into Arabia, next into Egypt, and, last of all, to Rome. He was there well received, and wished to set up the claim of Aristobulus to the throne of Judea. This Aristobulus was a member of both the royal families of Judea, and brother to the beautiful Mariamne, to whom Herod was betrothed. But as Augustus and Antony both selected Herod as the fittest man for the throne, he despatched his business in haste, and returned to Judea. There he raised an army, and hastened to the relief of Massada, in which fort his brother, Joseph, and Mariamne were both shut up. Herod had thus to fight his way to the throne, which the Romans had given him; and the resistance he met with, was proportioned to the tyranny and cruelty of his conduct.

A stronger instance of this could not be found than in the conduct of the old man in the Robbers' Cave. A number of Jews hid themselves in



1



Page 11.

2



Page 311.

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these caves during the war ; and Herod made an expedition to subdue them. Now these caves were in the precipices of craggy mountains ; below them were other rocks, almost perpendicular ; and the caves themselves could only be reached by narrow winding paths up the rocks. Herod at last thought of a contrivance, dangerous enough ; but he did not care hazarding his soldiers' lives, so long as his own was safe. From the top of the mountain, he let some of his bravest men down in chests, to the mouths of the dens. These men slew the robbers and their families ; or, when they made any resistance, they sent in fire among them, and burned them. Herod was willing to save some of them ; and sent them word, that if they would surrender themselves, they should be safe. But, so great was their hatred of his character, that very few would do so. One old man, in particular, had a wife and seven children with him : his family were anxious to save their lives, and begged of him to allow them to give themselves up to Herod. The old man, not knowing how to persuade them to the contrary, went out of the cave first ; then, as each of his sons came, he slew him, and threw his body down the precipice, to prevent his giving himself up to Herod. Herod stood at the top of the rock,

near enough to see this ; and even his hard heart was shocked at the dreadful scene. He called out to the old man to spare the last of his sons ; but the old man only reproached him for his tyranny ; and, after he had killed all his children and his wife, he threw himself down the precipice after them.

ANNE. " I cannot think how it is that he should be called Herod the Great, Aunt, when he was so wicked a man."

AUNT JANE. " He is not the only man, I am sorry to say, Anne, who has sullied his conquests by acts of cruelty : *good* and *great* ought to be the same thing ; but, in history, it is not always so. The Romans, probably, gave Herod the title of Great, because, out of gratitude to them, for assisting him to gain the throne, he raised monuments to their fame, by calling towns and buildings, which he erected, by their names. But read on ; we shall come to it in time."

Anne read on.

Herod, after his marriage with Mariamne, which connected him with the Asmonian, or original Jewish royal family, was desirous of making himself king indeed, by the conquest of Jerusalem ; that city held out, however, for half a year ; and the Roman soldiers who assisted him in tak-

ing possession of his kingdom, were so enraged at this long resistance, and so desirous of enriching themselves by the spoils of Jerusalem, that, but for Herod, they would have plundered and destroyed both the city and the temple. Herod, with indignation, declared they would leave him king, not of a noble city, but of a desert. By his entreaties, he prevailed upon Sosius, the Roman general, to spare the city; and he conciliated the favour of the Jews, by exerting himself with equal energy to prevent their temple from being profaned or pillaged.

Thus Herod became master of his dominions, and he employed the time of peace, which now ensued, in rebuilding the Temple at Jerusalem; he likewise built himself a magnificent palace, which he called Antonia, in honour of his friend Marc Antony, the Roman. In this house were two large and most beautiful apartments; one of which he named Cæsareum, and the other Agrippium.

ANNE. "From Cæsar and Agrippa, I suppose, Aunt?"

AUNT JANE. "Yes, my dear."

He likewise built a temple of white marble, near the fountains of the river Jordan.



ANNE. "I am tracing the river Jordan, on the map, with my finger, Aunt."

Not content with these smaller buildings, he erected whole towns in honour of Cæsar, and called them Cæsarea. But the most useful thing that he did was the building a port, at a place on the sea-coast, called Strato's Tower, which was very well situated, and capable of great improvements. He built it of white stone, and, when completed, it was larger than the Piræus, the famous port of Athens. At the entrance of the haven were three large colossal figures, supported by pillars on each side; and upon a rising ground, in the neighbourhood, he built a temple, containing an immense colossal statue of Cæsar. He likewise instituted games, in imitation of the Olympic games of the Grecians, and called them *Cæsar's Games*: these took place every five years, and he himself gave the largest prizes to the winners. Herod was a famous hunter, and was particularly skilful in shooting at a mark with a bow and arrows.

Herod did not find it an easy task to maintain the throne he had acquired; and it made him jealous and cruel. The Jews were attached to the former royal family, and, looking upon Herod as an usurper, they watched every

opportunity of restoring the ancient dynasty. It was difficult to select a High Priest : Hyrcanus, who had always been a friend to Herod's family, had had his ears cut off by Antigonus, and could not, on that account, resume his office ; all maimed persons being by the law excluded from the priesthood. At length, Herod raised Ananel to the office : this excited the anger of Alexandra, the ambitious mother of Mariamne, Herod's beautiful wife. Alexandra had a son, named Aristobulus, whom she thought wronged by not being raised to the priesthood ; and Herod, to appease her, finally acceded to her wishes. But hatred to Herod had already filled the mind of Alexandra ; while Herod, on his part, was tortured by jealousy, at seeing the affections of the Jews inclining towards the young Aristobulus. He, indeed, concealed this hateful feeling ; and pretended to join in the general admiration that the youth excited, when, clad in the splendid robes of the High Priest, he gracefully performed his solemn office ; but he secretly bribed his companions to drown him, as they bathed together. To conceal this wicked deed, Herod assumed an appearance of great grief, and gave his victim a splendid funeral. But Alexandra, the unhappy mother, was not to be deceived ;

she flew to Antony, who at that time almost reigned with Cleopatra, and he warmly entered into her feelings. Herod's fall seemed certain ; but he determined, once more, to try upon Antony the effect of his presence, and the immense bribes which he was able to offer him. He therefore left Jerusalem to the care of his uncle Joseph, and repaired to Laodicea, where Antony then resided.

I have already noticed, that Herod had a most beautiful wife, named Mariamne ; and he loved her extremely. But Mariamne, instead of returning his affection, justly hated him ; for he had behaved very cruelly to some of her nearest relations ; and she was constantly reproaching him with this cruelty. At last, when Herod was going to Antony, he put Mariamne under the care of Joseph, his uncle, and made him promise, that if any thing fatal should happen to him, he would kill Mariamne ; since he could not bear the thought of her marrying any one else after his death. While Herod was away, Joseph discovered this grand secret to her ; and when he came back, and was assuring her how much he loved her : " Yes, indeed," said she, " you shewed your love, when you ordered Joseph to kill me !" Herod was terribly angry at

finding that Joseph had revealed his secret ; he raged about his palace like a madman ; and, in his fury, he ordered Mariamne herself to be put to death.

ANNE. “ Oh, dreadful ! I hope he repented, Aunt ? ”

AUNT JANE. “ No one can be wicked without suffering, my dear.”

No sooner was he obeyed, and Mariamne dead, than the tyrant felt a return of all his affection for her ; and, though it was too late, he called to her, and spoke to her, as if she could still hear him ; and for a long time he was quite inconsolable.

The remainder of his life was a continued scene of vexation and misery. He behaved most cruelly to two of his sons ; and another of his sons, whom he had treated kindly, spent his life in plotting against his father, and against all whom his father loved.

Herod lived to an old age, being past seventy when he died : having, in his fury, killed all the relations whom he had reason to love ; and, being hated and feared by all around him, he had nobody to cheer and console him when he was ill and dying.

The torments of his last illness, which was as

long as it was painful, seemed to increase the cruelty of Herod. He was determined the Jews should mourn at his death ; and he ordered, that, as soon as he should expire, some persons from every principal family should be put to death. Happily, however, this last order of his was not attended to.

One of the most unpopular things that Herod did, was the setting up a large golden eagle, (the Roman emblem,) upon the great gate of the Temple.

The massacre of the Innocents, by which Herod sought to destroy the infant *King of the Jews*, whose coming Herod was well aware had long been foretold, took place in the first year after the birth of Jesus Christ.

AUNT JANE. " This deed, which would have been enough to fix the name of *cruel* upon Herod is, you see, as nothing compared with the other dreadful atrocities of his sanguinary reign. It caused, indeed, mourning enough in the village where it took place ; but was little known, or thought of, in the rest of Judea."

ANNE. " Indeed, Aunt, I am glad his reign is finished. It gives me no pleasure to read of so wicked and unhappy a character."

AUNT JANE. " Indeed, my dear Anne, I should be surprised and sorry, if I thought you could

either be pleased or entertained with reading of so much wickedness: we must pity such men, and detest their crimes, and be most thankful that we live in times when people are better instructed and more civilized."

Anne took up her book, and again proceeded.

Herod had ten wives, and of all his children, Archelaüs was fixed upon to be his successor. Though Archelaüs made a public mourning for seven days, and a pompous funeral, in which his father's body, sumptuously apparelled, with a golden crown on his head, and a sceptre in his hand, was laid on a bier, ornamented with precious stones; yet himself and his people hailed with real joy the event which had released them from so much tyranny.

After Archelaüs had taken his seat on the golden throne of the temple, he set out to Rome, to get his father's will confirmed. During his absence, the Jews were in a constant state of insurrection against the Romans, who attacked their assailants even within the sanctuary of their Temple, which was plundered, as well as severely injured by fire.

The claim of Archelaüs to be king of Judea was much opposed by the Jews, who had suffered so much from Herod's tyranny, that they wished for no more kings. Augustus Cæsar gave him

the government of the provinces of Judea and Samaria ; and, after a short but tyrannical reign, he was summoned to Rome, where a sentence of banishment was passed upon him for his conduct. From this time, Judea became a Roman province : the powerful kingdom of David and Solomon, dwindled away into a district, attached to Syria, superintended by a Roman governor.

The Jews still, however, maintained the exercise of their own religion. Their church was governed by a council of seventy-one persons, called the Sanhedrin, and the High Priest was the head, or prince of it. This council consisted of wise and learned men ; all crimes were tried in this court, and the punishment of death was inflicted by them, if the criminal was found to have deserved it.

AUNT JANE. “ You remember reading of the ‘ Chief Priests, Scribes, and Elders,’ in the New Testament ; these were members of the Sanhedrin, or religious court, now described. It was before this court that Jesus Christ was brought, and by it condemned.”

The great body of the Jews were divided into two sects, the Pharisees, and the Sadducees. The Pharisees were idolized by the people, who looked upon them as the great models of virtue and

goodness; but our Saviour Jesus did not approve of them, because they adhered to trifling points, and forgot the great law of humanity and justice; they were to be seen everywhere with sentences of the law written on slips of parchment, bound to their foreheads, or on the hems of their clothes; they would often kneel and pray at the corners of streets, that they might be seen and thought pious; they used long prayers and fasted often; but, proud of their own goodness, they had no humility; they always seated themselves in the best places, and reckoned themselves truly religious.

The Sadducees, who were not so popular, were very severe in the execution of the law; and, not believing in future rewards and punishments, they thought punishment should be rigidly administered in this life.

At some distance from Jerusalem, beside the shore of the Dead Sea, lived a curious set of people, called Essenes; these, much attached to each other, considered pleasure as an evil; wealth they held in contempt; and, sharing their goods in common, they strove to be neither rich nor poor.

They dressed in clean white garments; preferring simplicity to all ornament. They had no

fixed place of abode ; but were dispersed through towns and cities, always meeting any of their own sect as friends and fellow-citizens. In every place, one of their sect was appointed to provide food, lodging, and clothing, for all travellers ; so that they never carried any provisions with them. They neither bought nor sold ; but one person gave what another wanted. But their chief excellence, as well as distinction, lay in their piety, which was extreme. They rose before sunrise, but were allowed only to pray, not to speak of the common business of life, before break of day. Till an hour before noon, they laboured at ordinary occupations ; then, clad in white veils, they assembled and bathed in cold water ; after which, they retired for a time to a room, into which none but their own sect might enter. They next went into the dining-room, and sat down in silence, while grace was said. Each different plate of food was blessed before it was touched ; and grace was again said after the meal. Their white clothes were then put off ; and they went about their work till supper time, when they again met. Quiet and order reigned in their houses ; they all spoke by turns, and with great gravity. They were taught to command their passions ; they never took an oath, but never were known to break

their word. They held God, and, next to Him, Moses, in the greatest reverence; and kept the Sabbath very strictly, so that they would neither light a fire, nor move any thing on that holy day. They were hardy, and simple in their diet; endured pain with the greatest fortitude; and believed that, after death, the soul would leave the body, and fly to mansions of bliss.

The Essenes were cruelly persecuted by the Romans, who, when they entered their country, tortured and racked them, to induce them to blaspheme their lawgiver, Moses, or to eat forbidden meat. But they were firm; they uttered no cry; they shed no tears; they even smiled amid their agony; and, believing in the reality of another life, were pleased to be released from this.

Such was the internal state of Judea, at the time it became a Roman province. Its governors did nothing to conciliate the Jews, or to reconcile them to their bondage. In the reign of Augustus, one Roman governor rapidly succeeded another; but in that of Tiberius, his successor, there were but two governors, Valerius Gratus, and Pontius Pilate.

ANNE. "Ah, Aunt! How well I know that name! He was the wicked governor, who condemned Jesus Christ to be crucified."

AUNT JANE. "Yes, Anne; we should not overlook the connection of the two histories. Go on; we shall hear soon what was the real character of Pontius Pilate, who, as you remember, was weak enough to give Jesus up to the people, though he did not himself believe Him guilty of any crime."

The Jews were pretty quiet, as long as the Roman governor resided in Cæsarea; but when Pilate removed his troops, with the eagle and images of Cæsar, into Jerusalem, which was done by night, the Jews were shocked to find their city thus profaned, as they thought; and declared they would die, if Pilate did not take the ensigns down; which he had the prudence to do.

Pilate seized some of the money from the Temple, to build an aqueduct, for supplying the city with water; and when the Jews interrupted the workmen, he ordered some soldiers to be mixed in disguise among the labourers, to disperse the malcontents. The soldiers executed their orders too fully, and massacred numbers of the unarmed multitude.

Thus Pilate, though not naturally cruel, could be rigid enough, when the peace of his province was in danger. When Jesus was brought before him, His gentle demeanour made Pilate fear no

danger, and he was willing to release Him. When, however, he found the multitude were not to be appeased without the blood of Jesus, he, with a cowardly spirit, gave Him up to the people, and allowed the Roman soldiers to assist at His crucifixion.

Herod Antipas, one of the sons of Herod, was, at this time, tetrarch of Galilee, and it was this Herod who cut off the head of John the Baptist, to please his wife Herodias.

Philip, the brother of Herod, was tetrarch of another part of Judea, and, on his death, his province was given to Agrippa, a grandson of Herod the Great, and brother to Herodias. Agrippa had spent his youth chiefly in Rome, and had been a prisoner there, during the latter part of the reign of Tiberius. It was the wicked Caligula, successor to Tiberius, who released him, and gave him, in addition to the province of Philip, the tetrarchy of Herod, whom, with his wife, he sent into banishment.

The Jews had till now been allowed the free exercise of their religion; but Caligula, intoxicated, or mad, with his own greatness, resolved that no God but himself should now be worshipped. He sent his general Petronius to Jerusalem, with a large army and orders to set up

his statue in the Temple ; to make slaves of the Jews, and to kill every one who resisted. When Petronius came to Judea, he was petitioned by thousands of Jews, not to destroy their nation ; for to attempt to enforce Caligula's order would have no other effect, since they were resolved to resist. Petronius was moved by their arguments, and undertook to convince Caligula ; but the mad prince only replied by ordering his head to be cut off. This order, however, did not reach Judea for three months, and before that time, Caligula had, happily for the country, expired.

Agrippa, who was at Rome when Caligula died, warmly espoused the part of Claudius, who, upon being declared Emperor, rewarded him by making him King of all Judea. His wealth and power were great, but his reign was short, and did not allow him to complete the building of the walls which he began, and which, if completed, would have secured Jerusalem from any future siege.

AUNT JANE. " Agrippa deserves the name of a magnificent prince : he was fond of building, and erected a splendid amphitheatre for musical performances at Berytus. But his reign was sullied by his persecution of the Christians, which he undertook in order to please his Jewish sub-

jects ; James, the brother of St. John, was put to death by him ; and St. Peter was thrown into prison. But to return to Josephus."

After the death of Agrippa, Judea again became a Roman province, and continued in a very tumultuous and unsettled state, which announced pretty plainly the gathering storm. Felix, the brother of a favourite slave of the Emperor Claudius, was, after some others, made governor. Judea was, in his time, infested with desperate bands of robbers and assassins. Some were called *Sicarii*, from the *sica*, or weapon, they used : they were a bold and fearless band ; they would carry swords under their clothes, and in the daytime, in the streets, and at festivals, deal out death without detection. Jonathan the High Priest, a particular friend of Felix, was slain first ; then numbers of other persons were thus killed ; and the people were afraid of stirring out into the streets. Friends feared each other ; every one was suspected to be a secret enemy.

Felix exerted himself to destroy these robbers and assassins ; he likewise attempted to banish the impostors, false prophets, and magicians, who abounded, and did as much mischief by their delusions as the assassins by their swords.

Felix was not, however, very successful ; he

was followed by Festus, who was more fortunate in punishing and subduing the ill-disposed among the people.

Albinus, who succeeded Festus, was a depraved and wicked governor; money was his god; justice and virtue went for nothing with him. He might be truly called the ringleader of the robbers, for he cared not what crime was committed, so that he was paid for it.

Bad as he was, however, he kept his crimes to himself; he did not glory in them; and, therefore, compared with his successor, Florus, he had some good about him.

Florus so far exceeded all former Roman governors in wickedness, that the poor Jews looked upon them as even virtuous and gentle, when compared with him. His only desire seemed to be that of extorting as much money from the Jews as he could obtain. He would allow them to commit every crime, if they chose to pay for it. He even gloried in his injustice; and had it publicly proclaimed throughout the country, that he would allow any one to turn robber, who would give him a share of the spoils. What most enraged the Jews was, that he took the money which they had set apart for religious uses, and which they called the Sacred Treasure.

This was too much for them to endure, and was, in fact, the beginning of the war. They applied to Cestus Gallius, then governor of Syria; but he, being a friend to Florus, would not believe their complaints, but tried to soothe and pacify them. Upon farther provocation, they assembled with great clamour, and ran to the Temple, calling upon the name of Cæsar, and begging him to free them from the tyranny of this man. Some of the most violent among them reproached Florus for his love of money; and, in ridicule of him, carried about a basket, begging from all who passed a trifle of money for Florus, who was very poor and miserable. Florus, instead of feeling ashamed of his avarice, and humbled by such an exposure, marched his soldiers to the walls of Jerusalem, and threatened to storm the city; trusting, that by the power of the Roman soldiers, he should force the Jews to overlook his ill conduct. He obtained his object; for the people were frightened, and he entered the city in great state, as if he had gained a victory. There he sat upon his tribunal, and ordered every one who had offended him to be punished at his pleasure.

It happened, about this time, that Berenice, sister to King Agrippa, came to Jerusalem, to perform a vow, which she had made to God. It was

a common thing, in those times, for any one who was afflicted with illness, or unhappy, to shave off the hair of their head, to avoid drinking wine for thirty days, and then to offer sacrifices. This was what Berenice came to Jerusalem to do : and, hearing of Florus's cruel conduct, she went bare-footed before his tribunal, to entreat him to spare the Jews. But Florus not only would not listen to her, but threatened, if she did not flee from Jerusalem immediately, that he would make her suffer too.

" I do not wonder, Aunt," said Anne, whose feeling heart was shocked at such cruelties, " that the poor Jews were provoked at the Romans for such unfeeling conduct. I thought the Romans were reckoned a generous nation ; and, I am sure, I should think it far from generous to conquer people, and then trample upon them in every way."

" You have read, Anne," said Aunt Jane, " of generous actions performed by Roman men ; and, I have no doubt, you could, at this very moment, relate many instances of their noble conduct. Nor are you mistaken : such men as Florus would be despised by the Romans themselves, and be considered a disgrace to their country : and if his conduct had been fully known at Rome, it would •

have been inquired into, and severely censured : but remember, my dear, how very far Judea is from Rome ; and how very difficult it must have been for a true account of these things to be heard at such a distance."

Anne agreed to the good sense of Aunt Jane's remark, and, though rather reluctantly, went on reading.

The Chief Priests, and superiors of the Jews, were afraid that the common people, who were so justly provoked at the Romans, would be inclined to make war against them immediately ; and, being better acquainted with the great strength of the Romans, and with the small chance that the Jews would have against them, they tried every means to pacify their countrymen. The priests brought out the holy vessels and ornaments, and entreated the people not to provoke the Romans to rob them of those sacred treasures. The harpers and singers of hymns, too, presented themselves ; and even the Chief Priests sprinkled dust upon their heads, and begged the people to avoid giving offence to the Romans.

These persuasions had a good effect upon the people for a time ; much to the disappointment of Florus, who wished to engage the Jews in a war with the Romans, in order that he might, while

they were fighting, make himself master of their gold and silver vessels, and all their money.

For a time, Florus was obliged to be quiet : for when King Agrippa returned from Egypt, and some of the most powerful Jews came to congratulate him upon his return, and to pay their respects to him, they began to lament their own hard fate, and the calamities they had suffered, during his absence, from the tyranny and avarice of Florus. Though Agrippa was sorry for the sufferings of the Jews, he did not like to believe all they said about Florus ; nor would he consent to their wish of sending ambassadors to the Emperor Nero, to complain of him. He summoned all the Jews into a large gallery, and, having placed his sister Berenice in a conspicuous place, where she might be seen by all the people, he addressed them to the following purpose :—“ I perceive, my friends, that some among you are anxious to go to war with the Romans. Ah ! poor young men, you are inexperienced and blind : you know not the evils you wish to bring down upon yourselves. Little do you know the people you are going to fight against. Who has ever been able to withstand their power ? If the great kingdoms, which Rome now counts as her slaves, cannot make themselves free, can you, divided as you

are among yourselves, without arms and without experience, ever hope to free yourselves from her yoke? What friends have you to fight with you? Look at every country by which your own is surrounded; is it not, like your own, subject to Roman dominion? Wise men go to war with some hope of success, even if it be but a poor one; but you, my friends, have no hope. Is it not best, then, to pause before you run into such danger? Look at your wives, your little children; they are now safe: spare them, I entreat you, while it is yet in your power." When Agrippa had said this, both himself and his sister burst into tears; while all the answer the people made was: "It is not the Romans! It is Florus only—our enemy Florus,—whom we wish to fight against."

"It is my opinion, Aunt," said Anne, "that Agrippa might have been very wise, but that he was not very feeling: for as the Jews had really suffered so much from Florus, he ought rather to have punished him, than have blamed the Jews."

"It was intended, my dear," replied Aunt Jane, "to calm the feelings of the angry Jews; but, I much fear, it would answer that purpose for a time only."

CHAPTER II.

AGRIPPA ended by recommending the Jews, if they did not wish to be considered as enemies to the Romans, to rebuild the walls of the Fort of Antonia, which they had destroyed, and to refuse no longer to pay tribute to Cæsar ; he likewise advised them to submit to the government of Florus.

The distressed Jews saw that, if Florus were left unpunished, there was little hope that their sufferings would be removed ; and though, for a time, Agrippa's good advice had some effect upon them, yet they soon forgot all but their anger against Florus and the Romans.

Massada, a strong Roman fort, was taken by the Jews. In the Temple, too, Eleazar, son of Ananias the High Priest, instigated the priests to refuse all sacrifices, or offerings, which came from the Romans. The Chief Priests would not comply with this resolution ; but there was a

strong factious party within the Temple, headed by Eleazar.

A very brave Roman general, named Cestius, was sent from Syria, to quell these numerous disturbances. But he was defeated several times ; and, at last, was forced to run away. The Jews were in very good spirits at this success, and came back, running and singing, to Jerusalem. Some of the more powerful, however, who did not wish for war, left Jerusalem, and joined the Romans : and Cestius sent ambassadors to Nero, to tell him of his defeat, and of the distress he was in ; the blame of which, he said, ought to be laid upon Florus, who had provoked the Jews to the war.

It was in vain, that the principal and most sensible Jews recommended peace. The factions were bent upon their own destruction : for, certainly, it was these internal quarrels, far more than the Roman arms, which led to it. The factions paid no attention to these remonstrances ; and the peaceable Jews made one effort more, by sending messengers to Florus and Agrippa, to tell them that all would be lost, if something were not speedily done to put an end to this internal discord. To Florus, this was pleasing

news ; for he wished to promote a civil war ; but Agrippa, anxious to preserve the Temple and the city, sent in a squadron of soldiers.

While Eleazar and his party possessed the Temple and part of the city, the chiefs of the people occupied the Upper City. The two parties assailed each other with slings and darts. The Temple was the great object for which they contended. On the festival of Wood-carrying, the common people, who alone were allowed to make their offerings on this occasion, introduced into the Temple a number of Zealots, or Assassins, who gave new strength to the party. They presumed, upon this, to attack the Upper City ; they destroyed the house of Ananias, the palaces of Agrippa and Berenice, liberated the debtors, and next took the Fort of Antonia. A new and popular leader now sprang up, in Mahanem, the son of Judas, who was the first to cry out against the payment of tribute to Cæsar. Clad in the armour of Herod, he entered Jerusalem with almost royal pomp, rushed to the siege of the Palace, which still held out ; the towers were undermined, and fell in ; the royal troops and Jews were allowed a safe passage out, and a few Roman soldiers only were left in. These fortified themselves in the strong towers,

which Herod had built ; but Mahanem penetrated and possessed himself of the whole. Ananias and his brother Hezekias were discovered, shut up in an aqueduct, and put to death.

Mahanem assumed the royal state; but Eleazar and his party, jealous and offended, rose against him, and succeeded in forcing him to flee : after which, he was taken, and put to death.

A treaty was then made between the Romans and the Jews ; but, to the eternal disgrace of the perfidious Eleazar, the moment the Romans were unarmed, his followers fell upon them, and, with savage cruelty, massacred them. The whole city, friends and foes, mourned this treacherous deed, which was perpetrated upon a sabbath. Such was the dreadful state of Judea at that time, that, on the very same day and hour, in Cæsarea, the Greeks, secretly incited by Florus, rose up and massacred all the Jews in that city, to the number of 20,000.

Distracted with such scenes of horror, the nation was roused to a state of madness ; persecutions and massacres took place in various parts : at Scythopolis alone 13,000 perished.

In Alexandria, the Jews had always enjoyed peculiar privileges, since the days of Alexander the Great, who made them free of the city, in

consideration of their services to him. Having shewn a factious spirit there, the governor sent his soldiers to the quarter in which they lived, with orders to punish and still the tumult ; and a massacre ensued of upwards of 50,000 Jews.

Judea was now in open rebellion : the Jews set to work to fortify Jerusalem, and to prepare themselves, in earnest, for war. They appointed a great many generals. Two of the priests, Joseph and Ananus, were fixed upon to govern the affairs of the city ; and they were directed to repair the walls.

“ Fetch the great Atlas, Fanny,” said Aunt Jane, “and spread out the map of Palestine before us, on the table.”

Fanny did as she was desired, and Anne began again to read.

Jesus and Eleazar were chosen generals of Idumea.

Fanny looked for Idumea, eager to give the first account of its situation.

FANNY. “ Idumea, Aunt, is a large country to the south of the Holy Land, lying between that and Arabia : it is likewise called Edom, I see ; upon the map.”

Joseph was sent to govern Jéricho.—

FANNY. “ Jericho is a city near the northern

point of the Dead Sea : it is on the western side of it, too."

Manasseh to Peræa ; and John was made governor of Thamnah, Lydda, Joppa, and Emmaus.

"How familiar are these names to me !" said Fanny to herself, as she sought through the map for them.

FANNY. "Joppa is a city on the sea shore, on the west side of the Holy Land ; Peræa is a country to the north of the Dead Sea, and east of the river Jordan. Lydda and Thamnah are two cities, near to each other, and not far from Joppa ; and Emmaus lies south-west of Jerusalem."

Josephus, the son of Matthias, had both the Galilees to govern. Gamala, also, the strongest city in those parts, was put into his hands.

"Ah, Aunt," said Anne, "at last we have met with Josephus, the writer of this book : I wonder how we shall like him ! I hope he is brave !"

"Have patience, my little historian, and read on."

All these commanders exerted themselves cheerfully to perform their duty. As to Josephus, the first thing he did, when he came into Galilee, was to try to gain the affections of the people. He began, with prudence, by dividing his power with some of the great men of the country : he chose

seventy of the oldest among them as governors, with himself, over all Galilee ; and seven judges for every city, to settle disputes and hear complaints.

He did not, however, neglect to prepare the country for defence : he built walls round most of the largest cities. Two of the cities he thought wealthy enough to provide their own walls ; but all the others he managed himself, and was present and ready to give assistance with his own hands. He likewise collected an army of 100,000 men, and armed them all with old weapons, which he had collected together and prepared for use.

In his youth, Josephus had visited Rome, and made a great many observations ; and he had discovered that the Romans owed a good deal of their success to their quickness in obeying orders, and the constant exercise of their arms. He divided his army into a great many parts, and put officers over each part. He taught them to give signals to each other by trumpets, as he had observed the Romans do.

He took a good deal of pains to describe to them the Romans, who, by courage and strength, had conquered the whole world ; and, above all, he begged them to leave off the crimes they had

been in the habit of indulging in ; such as robbery and deceit.

He determined, likewise, that half the army should always be ready to fight, and the other half employed in cultivating the ground ; that there might be no famine or distress among them.

“ Well done, Josephus ! ” said Aunt Mary, who had just joined the party. I declare, I am quite anxious to hear how his endeavours succeeded. I fear, he will find the Jews too jealous of the Romans, to imitate them in so many things.”

“ Poor Jews ! ” said Aunt Jane, “ they have enough to suffer, without adding to it by their own folly.—Read on, Anne.”

There was another man in Galilee, as active as Josephus, though for a very different purpose.

This was John, a native of Gischala, a city of Galilee. At first, he was very poor ; and he thought it no crime to deceive the people, or even his dearest friends. He pretended to be very humane ; but, whenever he could get anything by it, he did not care how much other people suffered. He had a particular knack at thieving ; and by his acts of pretended goodness, had induced a great many other men to

join him in his wickedness. He had not long to wait for an opportunity of getting money. Josephus was pleased with his activity, and entrusted him with the care of repairing the walls of his native city, Gischala. For this work, he collected a great deal of money from the rich citizens; but when he had got it, his only thought was how to ruin Josephus, and to be made governor of Galilee himself. He desired his fellow robbers to watch for Josephus, and to take him prisoner, if they could; or else to see if there were any other robbers about, that he might accuse Josephus of carelessness in his government.

An opportunity soon occurred of raising a great clamour against Josephus. A party of young men, who guarded the plains, met with Agrippa's steward, and robbed him of a number of silver cups, which he was carrying with him, as well as of six hundred pieces of gold, and some very costly suits of clothes. The young men brought these spoils to Josephus, hoping that, at least, they should come in for a part of them. But Josephus blamed them for the robbery, and sent the spoils to a friend of his, to take care of, till he could restore them to their owners. The young men were very angry at

Josephus, for refusing them a part of what they had stolen ; and ran to their villages, telling every one as they passed, that Josephus was going to betray them. John joined in the outcry ; and the people were so irritated, that, in the morning, an immense number assembled in the market-place at Tarichæa, calling out upon him, as if he were a traitor. The friends and guards of Josephus were so frightened, that all but four of them ran away. These four came and awoke him, just as the people were going to set fire to his house ; but they could not persuade him to make his escape. He leaped out of the window, and shewed himself to his enemies, with his clothes rent, and ashes sprinkled on his head. Some pitied his sad condition, and others reproached him. At last, they allowed him to speak ; and then he told them, that he neither meant to keep the money for himself, nor send it back to Agrippa ; but he intended to reserve it to build a wall round Tarichæa, which was very much wanted ; and that he had kept the gold and silver privately, because he was afraid lest the inhabitants of Tiberias should take it : but, if the people wished, he was ready to restore it to them immediately.

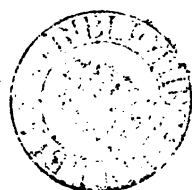
The people of Tarichæa loudly approved of what he said. But the inhabitants of Tiberias called

him names ; and, when Josephus returned to his own house, they followed and threatened him. Josephus, however, had another stratagem ready for them : he mounted the top of his house, and told them, if they would send their leaders to him, he would comply with their demands. So the leaders entered the house, and Josephus went down ; but when he had led them into the most private rooms, he ordered his servants to give them a good whipping. The other people, wondering what could detain their leaders so long, were at last let in, and were so frightened at seeing the punishment of their leaders, that they all threw down their arms, and ran away.

“ Truly, a rather barbarous way of punishing them,” said Aunt Mary ; “ but I doubt if they did not deserve it.”

“ I wonder,” said Anne, “ if poor Josephus will get any rest now ? If I were he, I would run away to Rome ; and not stay with such ungrateful people, who were always suspecting and abusing him.”

John was much vexed at this escape of Josephus ; and he formed a fresh plot against him. He wrote a letter to him, pretending that he was very ill, and begging Josephus to allow him to use the warm baths at Tiberias. Josephus, who

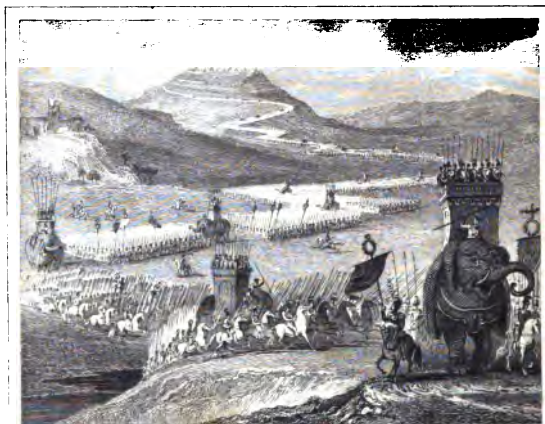


3



Page 45.

4



Page 54.

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did not at all suspect John of being his enemy, wrote to the governors of that city, and desired they would provide a lodging and every thing comfortable for John. But the first thing the treacherous John did, was to seduce the people, and persuade them to revolt from Josephus.

Silas, the governor, sent Josephus word of this ; upon which he travelled all night, and arrived early in the morning at Tiberias. He collected the people together in the public hall, intending to make a speech to them : but the hall was presently surrounded by armed men, sent by John to kill him ; so that he had only time to escape to the haven, where he jumped into a ship with two of his guards, and sailed into the midst of the lake.

His friends were anxious to avenge his cause, and took up arms against John : but Josephus, after thanking them for their good-will, assured them that he hoped to vanquish his foes by prudent conduct, and not by fighting them.

The city of Tiberias, likewise, revolted to the Romans. Josephus heard of this when he was at Tarichæa ; and, as he had sent all his soldiers out to fetch in the harvest, and could not march against them, he determined to have recourse to stratagem.

He got together all the ships that were upon the lake, to the number of two hundred and thirty ; and in each of them he put only four sailors. He then sailed quickly to Tiberias, but kept at such a distance from the city, that the people could not easily distinguish them. He caused these vessels to float at a distance ; while his own ship, with seven unarmed guards in it, went near enough to be seen. When the citizens saw him from the walls, they fancied all the ships were filled with armed men ; and were so astonished, that they threw down their arms, and begged him to spare the city.

Josephus reproached them with their great ingratitude to him, and told them they ought to be ashamed of wasting their time in quarrelling among themselves, when they had assembled to fight against the Romans. He desired them, however, to send ten of the principal men of Tiberias to treat with him ; when this was done, he sent for fifty more ; and, when he had got them all in a ship, he desired his sailors to carry them off to Tarichæa and put them in prison.

The people insisted that a man of the name of Clitus had led them on to revolt ; and Josephus desired that Clitus might have both his hands cut off. Clitus, seeing how angry Josephus was, cried

out to him, that if he would spare him one of his hands, he would cut the other off himself. Josephus agreed to this condition ; and Clitus drew his sword, and with his right hand cut off his left.

Josephus, by his spirit and firmness, quieted the tumults for the present ; and the people left off fighting with each other, that they might go on with spirit against the Romans.

When the Emperor Nero was made acquainted with what was going on in Judea, the defeat of Cestius, and his other generals, and was told of the walls, which the Jews were building round their towns, he was seized with a great fright. Not that he shewed it ; for, as usual, he pretended to storm and be very angry, and said that the defeat was owing to the negligence of his own generals.

Although he pretended to despise such enemies, yet, in reality, he was very uneasy ; and he considered whom he could fix upon to send among them. He cast his eyes upon Vespasian, who, having lived from his very youth in a camp, was beloved by his soldiers, and had commanded in almost every country belonging to the Romans.

“ Oh ! ” said Anne, laying down her book, “ how delighted I am, that we are coming to some one, good, and brave, and generous ! No wonder

Josephus, who saw so much of the wickedness of his countrymen, admired the Romans."

"You forget, Anne," said Aunt Jane, "that we have had one instance that did not quite come up to our ideas of Roman generosity. I agree with you, that Josephus had much reason to regret the foolish conduct of the Jews, and their crimes, which brought his country to such distress: but we ought not to forget that the Romans were merely ambitious of power, and that they fought to add another kingdom to their own; while the poor Jews, though ignorant of the art of war, and misled, were fighting for their freedom."

"Oh, true, Aunt, I ought not to forget that; for how interested I was, in reading about the poor Swiss, who, under William Tell, so bravely made themselves free! However, I will not interrupt you any more, Aunt; for my remarks, I own, are not always worth hearing, though you are very good for having so much patience with me."

Vespasian appeared at Antioch, in the spring, with a large army.

"Look for Antioch on the map, my dear Anne," said Aunt Jane; "it is a city of no little consequence; for the Romans reckoned it, at that time, the third large city in their very extensive empire."

"Here it is," said Anne, putting her finger on the map. "But, Aunt, which were the two larger cities? Rome, I suppose, was one."

"Yes, Rome was one; and Alexandria was the other."

"That is in Egypt," said Anne, turning to another leaf of her Atlas, and pointing to it. "Here it is!" And she went on reading.

Vespasian marched his soldiers to Ptolemais, where they were met by the citizens of Sephoris, who wished to remain in peace with the Romans, and who entreated Agrippa to assist them in defending their city. Sephoris was the largest city of Galilee; and a place of such importance to the Romans, that Vespasian undertook to provide Roman soldiers to assist the inhabitants to keep it.

Galilee is divided into two parts, *Upper Galilee* and *Lower Galilee*.

"Here they are," said Fanny; "and may I tell you, Aunt, how they are bounded?"

"You may, my dear," said Aunt Jane.

FANNY. "Galilee is bounded on the north by the mountains of Lebanon, on the south by Samaria, on the west by Phœnice, and on the east by Iturea."

AUNT JANE. "Thank you, Fanny; and now, Anne, go on."

These two Galilees had been always so surrounded by foreign enemies, that their inhabitants were trained to war from their early youth, and were famed for their courage. The soil was very rich, and the inhabitants cultivated it with great industry. The cities were very numerous; and the little villages lay so thick between, that the inhabitants were very plentiful.

The country of Peræa was more of a desert than Galilee, a small part of it only being cultivated: yet it produced most kinds of fruit; and olives, vines, and palm-trees, might be seen growing in its plains. It was watered by torrents falling from the mountains, and by springs which never failed to flow, even when the heat of summer caused the torrents to stop.

AUNT JANE. "You remember, Anne, where Peræa is?"

ANNE. "Yes, Aunt, I can find it in a minute, if Fanny will turn the map to me."

She found it, and went on reading.

Samaria lay between Judea and Galilee, and was full of hills and valleys. It had abundance of trees, and abounded in fruits, both wild and cultivated. It was watered chiefly by rain-water,

which was very sweet ; and the grass was so fine, that the cattle yielded more milk than those of any neighbouring country.

On the northern boundary of Judea lay a village called Amiath : the southern parts of Judea were bounded by a valley adjoining the confines of Arabia. Its breadth extended from the river Jordan to Joppa.

Jerusalem itself was in the very middle of Judea, and was called *the Royal City*.

Vespasian sent a body of men to assist the inhabitants of Sephoris. They were commanded by Placidus, the Tribune ; and they pitched their camp, in two bodies, on the plain ; the foot to guard the city, and the horse to protect the camp. These horsemen kept overrunning the country ; and they plundered the enemy by night and by day, stealing the cattle, and taking the weaker people prisoners. The only refuge the Jews had, was to retire to the cities which Josephus had wisely surrounded by walls.

Titus, the son of Vespasian, who had already distinguished himself by his acts of valour, came, as soon as he possibly could, from Alexandria, and brought his brave legions, to join his father, at Ptolemaïs : the king of Arabia, likewise, sent some soldiers ; so that the whole army assembled

under Vespasian amounted to sixty thousand men.

Besides these, were the servants, who followed in great numbers, and who were taught the art of fighting ; so that they were of as much use to their masters in times of war, as in times of peace.

“ A very wise regulation,” said Aunt Mary : “ I cannot but admire the Romans for it. How much better than carrying about with them a train of useless beings, such as we read of in the wars of the Persians ! But go on, Anne : I dare say, Josephus will save us the trouble of admiring the wisdom and prudence of the Romans.”

The Romans, from their infancy, were accustomed to the use of arms ; warlike exercises were their daily practice ; so that, it must be confessed, the successes of the Romans were as much owing to their own valour as to good fortune. The first thing they did, when they went into an enemy's country, was to raise a wall round their camp, so that they might have no fear of being surprised. Towers were erected at equal distances about this wall ; and between these towers stood engines ready for throwing arrows and darts, and for slinging stones, to annoy the enemy, if he approached too near. They made four large

gates in the wall, to let in the beasts ; and they divided the camp within into streets, the commanders' tents being in the middle of the streets ; and the general's own tent, which was made something like a temple, they placed in the midst of all : so that the camp looked like a city, built all at once, with a market-place in its centre. Their times for sleeping, and watching, and rising, were made known by the sound of trumpets. Every thing was done by signal :—when they were to leave their camp to fight, the trumpets sounded, and they took down their tents ; the trumpets sounded again for them to march, and they all laid their baggage on their mules, set fire to their camp, and were ready to start.

“ Dear Aunt,” said Anne, “ I wonder they should set fire to their camp ! They might want it again.”

“ I have no doubt they were afraid of its being useful to the enemy, if he proved victorious ; and they could easily make themselves a new one when they wanted it,” said Aunt Jane.

The trumpet then gave a third sound, that none of the lazy ones should be missing ; and the crier stood at the general's right hand, and asked them three times if they were all ready to go out to war. To which they answered, in a

loud and cheerful voice, "We are ready!" They scarcely waited to hear the question asked; they were all eager to go on, and they held up their right hands as they cried out.

After this, they marched on, without noise. The footmen were armed with breastplates and headpieces, and had a sword on each side. Those who were chosen to be about the general's own person, had a lance and a buckler: the rest of the foot-soldiers had a spear and a long buckler, besides a saw and a basket, a pickaxe and an axe, a thong of leather and a hook, with provisions for three days. The horse-soldiers had a long sword on their right sides, and a pole in their hand; a shield lay across their horses, with three or four darts borne in their quiver: they had also headpieces and breastplates, like the foot.

All their movements were well-planned beforehand, so that they seldom made mistakes. Not only soldiers who ran away, but those likewise who gave way to sloth and inactivity, were punished with death. But though the generals were severe, yet they took great delight in rewarding the brave; and they were obeyed by the men with willingness, in peace as well as in war.

"It must be a comfort," said Aunt Mary,

“ to all who are conquered, to believe that their enemies deserve the victory ; and perhaps it was some feeling of this kind that made Josephus dwell on the rules and military skill of his adversaries. His poor countrymen, without method or discipline, and always quarrelling among themselves, had a very poor chance, indeed, with these hardy Romans !

“ But come, I must summon you to dinner, I see. Anne, can you bear to leave these famous fellows, and the poor, afflicted, but no less interesting, Jews, for one short hour ?”

Anne did bear it ; for she had read until she was hungry. Up she jumped, and, putting a little plaiting of silk into her book, for a time she forgot Josephus, Romans, and all.

CHAPTER III.

IN the evening, Anne spread out the Atlas before her, and resumed her reading.

Placidus, the Roman general, who had the command of the army in Galilee, soon found that nothing could be done, so long as the enemy had their towns surrounded by strong walls to retire to. Vespasian, therefore, who, with his son Titus, had been some time at Ptolemaïs, determined to bring his army up to his assistance.

He put his army into the usual order of march. First came the light-armed men and archers, whose part it was to search the woods and watch, for fear of sudden assaults from the enemy ; next to these followed the heavy-armed troops ; then ten out of every hundred, with all the instruments necessary to measure out a camp ; next, those whose part it was to make the road smooth, and to cut down the woods, that the army might neither be tired nor hindered ; and behind these were the carriages of

the commanders, guarded by horsemen. After the horsemen, marched Vespasian himself, with a select body of foot and horse, and pikemen ; then a body of chosen cavalry ; then the mules, carrying the engines for besieging towns. After these came the commanders of the cohorts ; then the ensigns surrounding the eagle, which the Romans considered as the king of birds. The trumpeters followed this sacred bird ; and the main army marched afterwards, followed by the servants and mercenaries.

Vespasian marched his army in this order till he came to the plains of Galilee, where he halted. He restrained the impatience of his soldiers to fight, in the hope that the Jews, when they had a full view of his army, might be frightened into repentance ; indeed, this was the case with a great many ; and Josephus found himself likely to be deserted by his army. He, therefore, took what soldiers still remained faithful to him, and fled to the city of Tiberias.

The city of Gadara was the first that was conquered by Vespasian, who shewed some cruelty after his victory ; for he put to death all the young men, set fire to the city, as well as to all the villas round it, and made their inhabitants prisoners.

In the mean time, the arrival of Josephus at

Tiberias had filled the Jews with fear; for they were sure that he would never have run away, if he had not despaired of success.

Josephus did indeed despair of success; and though he knew he could have obtained a pardon for himself from the Romans, yet he bravely resolved never to betray his country, nor desert those whom he had under his command. He wrote to the principal men at Jerusalem, telling them of the sad state of affairs in Galilee, and desiring them to let him know if they wished him to make peace; for if they did not wish for peace, they must send an army to assist him.

After he had done this, Josephus threw himself into Jotapata, which was the next city attacked by the Romans.

His arrival there restored the drooping spirits of the Jews. Nor was Vespasian himself less pleased when he heard the news: for he felt sure of taking Jotapata; and he thought, too, that if once so great a general as Josephus were his prisoner, he should not have much trouble in conquering the other Jews. He first sent Placidus with a body of men to surround the city, that Josephus might not escape; the next day, he put his whole army in motion, and, by marching till late in the evening, ar-

rived at Jotapata. He pitched his camp on a small hill, on the northern side of the city ; and the sight of his huge army filled the Jews with such terror, that none of them dared stir beyond the walls.

The next day, the Romans made their assault ; and were opposed by the Jews, who had stationed themselves in front of the wall. Vespasian placed himself and his foot-soldiers upon a little acclivity, from which he might easily enter the city, while he sent the archers and slingers to prepare the way for him. Josephus, seeing the danger the city was in, leaped from the walls with all his soldiers, and, falling upon the Roman army, drove them away from the wall, after performing many brave deeds. Both parties fought boldly ; the Jews from love to their country, and the Romans from a sense of shame ; but, night coming on, they were obliged to retire. For five days successively, the Romans repeated the assault, and were always repulsed.

“ I can never read of war, without shuddering,” said Aunt Jane. “ What a state of terror must the poor women have been in all this time, seeing their relations killed and wounded about them, without being able to assist themselves or others !”

“ And the old men, Aunt ! I do not think

their situation could be very enviable," said the considerate Fanny : " they must have been wishing to be young again."

Anne went on reading.

The city of Jotapata was accessible only on the northern side. It was built on a rocky mountain, and surrounded on every other side by valleys immensely steep and deep, so that those who looked down from it were made giddy by the height. This mountain Josephus had surrounded by a wall ; so that the situation of Jotapata was very strong.

Vespasian called a council of war, to consult how they could best overcome the strength of the place ; and they agreed to raise a bank against that part of the wall which they could approach. He, therefore, sent a part of his army to cut down all the trees in the neighbourhood, with which they formed hurdles, to protect themselves while they collected together stones sufficient to make their bank with.

The Jews hindered them in their work not a little, by throwing huge stones, which, though they could not reach the hurdles, yet frightened the Romans with the terrible noise they made.

The bank being finished, Vespasian placed upon it engines for throwing stones and darts into the

city. He had engines, too, for flinging lances ; and his Arabian archers threw their arrows with such speed, that the Jews dared not approach the walls, nor any part of the city which the engines could reach.

Josephus, ever active, had, however, a contrivance ready to oppose to that of the enemy. He ordered his workmen to build the wall higher ; and, when they said it was impossible to be done while so many darts were thrown at them, he invented a sort of cover for them, made by fixing up poles, and spreading out between them the raw hides of oxen newly killed, which received both the stones and the darts, without suffering them to pass through, while by their moisture they quenched the fire.

“ What a very droll invention, Aunt ! ” said Anne : “ there are not many people who would have thought of such a contrivance.”

“ We shall meet with many equally ingenious, I have no doubt,” said Aunt Jane ; “ for war was at that time carried on in a very different manner from what it is at present. Since the invention of gunpowder, the art of flinging stones and of shooting arrows is neglected, except as an amusement. But let us hear how this invention succeeded.”

Under this shelter, the Jews worked with safety ; and they never stopped, night or day, till they had raised the wall to a very great height : upon the top of it, too, they built towers and battlements.

The astonishing contrivance of Josephus, and the boldness of the citizens, discouraged the Romans, and made Vespasian very angry. He saw it was of no use to go on fighting in this way : so he ordered his men to desist ; and he surrounded the city as far as he could, hoping, by preventing any one from going out, or from entering into it, to reduce it by famine. It happened, that the inhabitants had plenty of corn ; but they were in want of water. There was no well within the city, and they were usually contented with rain-water : but, as no rain was likely to fall during the summer, the people already began to feel anxious as to how they should in future satisfy their thirst. Josephus, seeing the city was full of all other necessities, desired that the drink should be given out by measure ; and the Jews were so discontented at this, that the Romans soon got intelligence of their distress. When Josephus found that this gave his enemies hope, he ordered the Jews to wet a great number of their clothes, and hang them about the battlements, till the

whole of the wall was running down with water.

“And what could that be for, Aunt?” said Anne.

“To make the Romans believe, I suppose, that they had such plenty of water, that they could afford to throw it away,” answered Aunt Jane:

Josephus had a contrivance, too, for getting in supplies of what was wanted. There was a rough place, that could scarcely be ascended, and on that account it was not guarded by the Roman soldiers. Along this path, Josephus sent out some hardy men, whom he ordered to creep upon their hands and feet, and to cover their backs with skins, that the watch, when they passed, might mistake them for dogs. These men took letters from Josephus to his friends, and came back loaded with supplies. In time, however, this trick was discovered, and the pass was better guarded by the Romans.

Josephus now began to despair; and as he was sure his own life and that of the other leaders would be in danger, if the city were taken, he proposed leaving it; and told the Jews that he would collect a large army out of Galilee, and return to their assistance. The poor Jews were horror-struck at the idea of his deserting them:

old men, children, and women with their infants, fell down before him, clung to his feet, and prayed him to stay with them: no misfortune could happen to them, they said, if Josephus were with them.

Josephus could not find in his heart to desert them; and, as he saw no prospect of saving the city, he and all the citizens resolved to die with glory in its defence; so they made a furious sally; and, having reached as far as the Roman camp itself, tore down the tents, and set fire to all they could reach. This furious way of fighting they continued for a great many nights and days.

Vespasian, who now found himself quite besieged in his camp, ordered his men to make use of the battering-ram.

This ram was a large beam of wood, like the mast of a ship, the forepart of it armed with a thick piece of iron wrought to look like the head of a ram, from which it took its name. The ram was slung in the air by ropes passing over its middle; and suspended, like the balance of a pair of scales, from a beam, braced by other beams that passed on both sides of it, in the shape of a cross. This ram was pulled backward and forward by a great number of men; and battered the walls with the iron part, making a great

5



Page 64.

7



Page 79.

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noise. The strongest towers and the broadest walls were forced to give way to it.

The Romans brought up this ram to the walls of the city under a cover of hurdles and skins, to protect it. At the very first stroke, the wall was broken in ; and a clamour was raised by the people, as if the city had been already taken.

Wherever this battering-ram was placed, Josephus ordered his men to hang down sacks filled with chaff, which turned the stroke of the ram aside, and very much annoyed the Romans ; for wherever they placed the ram, there they were sure to find the sacks ready to receive it. However, by the contrivance of hooks at the end of long poles, they at length cut down the sacks. The Jews now every moment expected that their wall would come down ; and, in utter despair, they set fire to all the dry materials they could find, and sent them against the engines, which in an hour they had the pleasure of seeing entirely demolished. Added to this, we ought not to omit the exploit of a Jew, of the name of Samæas. He took up an immense stone, and hurled it down from the wall against the ram with such force, that it broke its head off ; which he, having leaped from the wall, picked up, and returned to the top with the ram in his hand, standing as a mark for the

enemy to aim at. In a moment his body was covered with darts and stones, till he fell down dead into the ditch, carrying the head of the ram with him.

The same evening, the Romans erected a new ram, and began to batter another part of the wall. In the mean time, a Jew, from the rampart, hit Vespasian with a dart on his foot; and the Romans, when they saw the blood, made a great outcry, and spread a report through the army that their general was wounded. In a moment, all left off fighting, and came running to the spot: and, first of all, Titus, who was in an agony at the news. But Vespasian concealed the pain his wound gave him, and ordered them to return to battle; which they did, vowing, as they went, to avenge their general.

The battering-ram worked hard all night, and broke down the wall in many places; so that, the next morning, Vespasian determined to take the city by storm.

Josephus, perceiving his intention, prepared the city for defence. The old men he placed at the sound parts of the walls; and where they were broken, he placed his strongest troops. The women and children he shut up in their own

houses, lest their cries and lamentations should make his men effeminate.

And now the trumpeters of the Roman legions sounded all at once, and the army made a terrible shout, as they approached to the attack. They placed their engines and their ladders against the walls, and, sheltered by their shields, which they held above their heads, they began to mount. The Jews in vain tried to prevent them : their darts and stones had no effect upon the shields of the Romans, great numbers of whom were rapidly rising to the top of the walls ; when Josephus, with his ever-ready invention, ordered a quantity of scalding oil to be brought, which he poured down on all sides upon the Romans, and threw the red-hot vessels upon them also.

The oil, easily trickling down the whole body, underneath the armour, from head to foot, so scalded the Romans, that they fell down in heaps, and rolled about in agonies ; in which state they were easily pursued and beaten by their persevering enemies.

The Jews made use of another invention likewise, to stop the Roman soldiers in their ascent ; they poured an oily matter upon the boards of the machines, so that they could neither get up

higher nor go back again ; but, slipping about in every direction, many fell backward and were trampled upon, while others were pushed down, and slain by the Jews.

Vespasian, unable any longer to witness this dreadful slaughter, called off his soldiers in the evening, and returned to his camp.

“ If Vespasian does not despair now, Aunt, I shall call him very obstinate. What right has he, I wonder, to let so many of his poor soldiers be killed ; not to mention the Jews, his enemies, of whom not many could now be left, I should think ?” said Anne, whose little heart was ready to burst at the recital of such dreadful sufferings, and whose colour rose in indignation to her cheeks.

“ I wish I, or any one else, could answer that question, my dear Anne,” said Aunt Jane, mildly. “ Some men, great men, conquerors as they are called, think they are privileged to take away the lives and property of their fellow-creatures : but how they persuade themselves so, is more than I can explain.”

For forty-seven days, the besieged stood out ; when a deserter from the city went to Vespasian, and told him that there were very few citizens left in Jotapata ; and that those few were so worn

out, that they might easily be overcome by a stratagem. He said, that about the last watch of the night, when they were quite weary, the watchmen usually fell asleep; and he advised Vespasian to make an attack upon them at that time.

Vespasian did not feel quite satisfied as to the truth of this story: but, as it appeared probable, he determined to make the attempt on the next morning, and it succeeded. A body of troops, headed by Titus, who was the first to enter, marched without noise, put the sleeping watchmen to death, and took possession of the citadel.

The misery of the citizens, on seeing themselves betrayed, after such a brave defence, can scarcely be imagined. It was some time before they could recover their senses sufficiently to know what was the matter; for they found their countrymen falling or fleeing in every direction. The Romans shewed no mercy; but hurled the poor Jews down the dreadful precipice on which the city stood; while many put themselves to death, preferring any thing rather than to be killed by the Romans. Some of them, however, on the first alarm, had run up into one of the towers on the north side of the city, and there defended themselves, till they were surrounded by the superior numbers of the enemy. Among the great slaughter

of the Jews, it is not a little surprising that only one Roman was killed on that day.

The caverns, which were numerous about the city, for some time afforded shelter to the women and children: but they were hunted out and taken prisoners; for Vespasian had given orders that the city should be entirely demolished.

Thus was Jotapata taken, after a brave and vigorous defence, in the thirteenth year of the reign of the Emperor Nero.

“ Ah! how sorry I am!” said Anne. “ But I wonder what is become of Josephus all this while.”

“ I think Josephus will have some difficulty to escape now,” said Fanny.

The Romans thought of nothing more than of securing Josephus, for whom they searched in all the hidden recesses of the city: but Josephus had concealed himself in a pit, with forty other persons of consequence, and they had provisions enough for a few days. For two days, he remained in security; but on the third was discovered to the enemy, by a woman, who had been of the party, but had been taken prisoner by the Romans.

Vespasian sent two men to persuade Josephus to come out of the den, and deliver himself up;

but he would not consent. At last, Vespasian sent a tribune, named Nicanor, with whom Josephus, in former times, had been upon friendly terms.

Nicanor dwelt upon the mildness of the Romans; and told Josephus that Vespasian and all the other commanders admired his conduct during the siege, and would by no means suffer him to be put to death.

Josephus felt inclined to comply with Nicanor's wish to go with him to Vespasian; but his companions were angry, and threatened to kill him and themselves, if he attempted to desert them.

Josephus in vain tried to persuade them to do no such thing: he assured them, that to die in war might be glorious, but that it was cowardly to think of putting themselves to death; and if they saved their lives then, they might be of service to their country at a future time.

At length, finding it in vain to reason with them, he proposed that they should cast lots who should die first; and, if the lot fell to him, he promised to submit to his fate. They agreed to this; but the lot did not fall upon Josephus: nine-and-thirty put themselves to death; and when only himself and another man were left,

he persuaded his companion to submit to the enemy.

As Josephus was led by Nicanor to Vespasian, the Romans crowded about, to look at him. While he was at a distance, they expressed great rage against him; but when he came near, they all felt interested in his appearance. Titus, in particular, felt great compassion: he remembered how bravely he had seen him fighting, a very short time before; and he entreated his father to spare his life. Vespasian granted his son's request; but ordered his prisoner to be strictly watched, till he could be sent to Rome; at the same time he shewed him every attention; and Titus paid him all the honours in his power.

Josephus shewed himself equally adroit in saving his life as he had been in contriving stratagems for the defence of the city. He pretended to turn prophet, all at once; and, when Vespasian talked of sending him to Rome:—"Send me not to Rome," said he, "to the bloody Nero; bind me, and keep me as your prisoner; soon, you will be the sovereign lord of all the earth, and of all people." Vespasian believed not his prophecy at the time, but he had shortly reason to remember it.

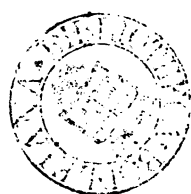


Page 72



Page 83.

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CHAPTER IV.

AFTER the conquest of Jotapata, Vespasian and his army returned to Ptolemais. They were received by the citizens with great rejoicings ; but not so Josephus, against whom the Greek inhabitants were very violent, and petitioned Vespasian to put him to death. Vespasian took no notice of their petition ; but set about preparing winter-quarters for his men. Part of his army he stationed at Cæsarea, and part at Scythopolis ; but they were not long allowed to remain idle.

A number of citizens had fled from the demolished cities, and taken refuge in Joppa ; where they employed themselves in building ships, and committing piracies upon the seas ; so that no one could approach the shores in that direction.

Vespasian quickly collected a body of troops, and sent them against these people. The Romans entered Joppa easily, for the town was deserted ; the citizens having fled to their ships, in which

they lay all night at sea, out of reach of the enemy's darts.

Joppa, however, was not naturally intended for a haven ; for it ends in a rough shore, with deep precipices and great stones jutting out into the sea, against which the north wind beats, and dashes huge waves against the rocks. As the people of Joppa were sailing about, the next morning, a violent wind, which they called the *black north wind*, began to blow, and dashed the ships against each other and against the rocks, and forced some into the open sea. They could not land, if they wished it ; for the Romans in Joppa would have thrust them out into the sea again. Many perished in the waves ; others put themselves to death, preferring that way of ending their lives ; and dreadful were the cries and lamentations when the ships were dashed together, or when they were driven back to the shore. Thus was another city won by the Romans, who left there a body of horse, to prevent the Jews from again becoming masters of it.

In the mean time, a variety of reports reached Jerusalem, as to what had been going on at Jotapata. By degrees, the whole truth came out ; and lamentation and sorrow filled every house. It was reported, likewise, that Josephus was killed ; and

he was mourned for by every one, as if he had been a near relation. They had a custom at that time of hiring people to lament for the dead, who played mournful airs on their pipes, and sang songs of lamentation : these they hired in honour of Josephus, and continued mourning for thirty days.

“ How much they will rejoice, Aunt,” said Anne, “ when they find Josephus still living, and so kindly treated by the Romans !”

“ We shall see, Anne,” answered Aunt Jane ; “ for my part, I do not feel quite certain what they will think about it.”

When the truth was made known, however, and his countrymen heard that Josephus was still alive, a prisoner to the Romans, and treated by them with great respect and kindness, their mourning was turned into anger. It was thought that he had become a friend of the Romans ; and they called him a deserter and coward, and seemed to forget all that he had done in the defence of Jotapata.

Vespasian had now a mind to visit Agrippa, and to see how the affairs of his kingdom went on ; he, therefore removed his camp to Cæsarea Philippi.

Before he had been quiet long, the inhabitants

of Tarichæa revolted, and were joined by a great number of the disaffected Jews from all parts. The city of Tarichæa was situated at the bottom of a mountain, and partly surrounded by the Lake of Genesareth. Those sides that were not washed by the lake, had been fortified with a wall by Josephus; though the wall was not so strong as the walls of some of the other cities. The citizens, also, had fitted up ships, and were prepared to fight as well by sea as by land, and were led on by a man of great zeal and courage, named Jesus.

Vespasian, hearing that a great number of Jews were collected in the plain, sent out his son Titus with a chosen, but small, party of soldiers. These Titus thought too few, and sent to his father for more: in the mean time, he made a speech to his soldiers, whom he found terrified at the numbers they were going to fight.

“My brave Romans,” said he, “for so I must call you, to remind you of what nation you are, I am delighted to see the alacrity you shew in preparing to fight; but there are some among you, I fear, who feel a secret dread of meeting the enemy. Let me remind you that, as yet, no nation has been able to withstand the Roman arms! Have we not already beaten the Jews? And do we

not know that they are led on madly, without order and discipline, without arms, and without horses? For my part, let me assure you, I think we have now an opportunity of trying whether my father deserves his former glory—whether I am worthy to be his son, and you to be my soldiers!”

These words animated the men, and they were even angry that fresh troops should have arrived to take away, or to share, the glory they expected to gain.

The Jews were repulsed in the very first attack, and were fleeing, in great disorder, into the city, when Titus heard that the inhabitants were quarrelling among themselves. The old inhabitants, who had lived there all their lives, were by no means anxious to fight; it was chiefly the foreigners, who had taken refuge in the city, who not only were for war themselves, but compelled the others to join them. The clamour, that this quarrel made, reached the ears of Titus, who, calling out to his men that now was their time, leaped upon his horse, rode down to the lake, entered the city, and was followed by his troops.

The Jews took fright, and deserted their walls; some fled to the plains, and others took refuge on the lake.

Titus sent immediate news of this victory to Vespasian; who, joining him quickly, put a guard in the city, that no one might escape, and set about fitting up vessels to pursue the people on the lake.

The lake of Genesareth is about seventeen miles in length, and five in breadth: its waters are sweet, and remarkably pleasant for drinking. It is divided in the middle by the stream of the river Jordan; and several kinds of fish are found in it, which are not to be met with elsewhere.

The country which surrounds this lake was likewise called Genesareth, and was famous for the beauty of its scenery. The soil was very fruitful; and it is singular, that not only trees, such as the walnut, which require the coldest air, flourished there,—but that palm-trees, figs, and olives, should likewise abound there, which require a very hot climate. Figs and grapes hung upon the trees for ten months; so that the inhabitants were supplied with these, and many other kinds of fruit, nearly all the year through.

The ships which Vespasian was preparing were soon ready; and the Jews stood but a poor chance against them, for their own were very small, and unfit for defence; besides which, they were but poor mariners; all they could do was to sail

round the large ships, and throw stones upon the Romans. But these were all clad in armour, so that the stones only made a noise, without hurting ; while the Romans could easily wound the Jews with their darts. When they met pretty near, the Romans ran them through with long poles, or jumped into their ships, sword in hand, and slew them.

Dreadful was the slaughter that took place. Very few of the Jews, or their ships, escaped ; the shores of the lake were covered with dead bodies, and the ships lay scattered about in sad confusion. Indeed, their enemies could not help feeling some compassion at the sight of so many dead and wounded people, lying in heaps around them.

Vespasian summoned his tribunal, in order to decide upon the fate of the inhabitants and of the foreigners. Vespasian himself wished to save the lives of the old inhabitants, who had been forced quite unwillingly into the war ; but the other commanders over-persuaded him, that it would be wrong to let them go ; so he ordered them up into the market-place, both foreigners and citizens. The old men he caused to be put to death, and the young were sold as slaves ; a few being picked out as presents to Nero and Agrippa.

“ I heard Papa say, the other day,” said

Fanny, putting down her work, "that this was considered as the most cruel and barbarous action of Vespasian's life."

"I am so glad," said Anne, "that it does not mention that Titus agreed to it; for I am quite sure he would not have given his consent to any thing so unjust and so wicked."

"I really believe the same, Anne," said Aunt Jane. "We have read nothing of Titus yet, that leads me to believe he would do such a thing; and I admire him the more, from knowing that the Romans in general, even the commanders and leaders, believed that nothing - which they did against the Jews could be considered wicked or cruel. And it shocks me to think that this idea has continued till much later and more enlightened times; and with people, too, who had much stronger motives to humanity than the Romans."

"You mean with Christians, Aunt?" said Fanny.

"I do, my dear. The history of our own country, even till a few centuries ago, gives us instances of the dreadful persecutions these people underwent, and of hundreds of them being put to death; indeed no cruelties inflicted upon Jews were considered unlawful. They are still, I am sorry to say, rather a despised race; but I hope

the prejudice against them is wearing away, and that, even in my time, I shall see them filling a rather more respectable rank in society.—Go on, my dear Anne.”

Gamala was the next city which Vespasian besieged ; nor was it a very easy one to attack. Gamala was situated on the rough ridge of a mountain, which had a kind of neck in the middle, and was something like a camel’s back, from which it took its name. On each side and before it were abrupt points, broken from the rest, and ending in deep valleys : behind, the mountain was rather easier of ascent, and houses were built all the way up, close together. The city hung so strangely, that it looked as if it would fall down upon itself. To the south was a mount, which formed a citadel, and above that a precipice ; and there was a well of water within the wall, at the extremity of the city. The place was very strongly situated by nature, and it had likewise been surrounded with a wall by Josephus, in such places as would admit of it.

The inhabitants were very confident, though they had but few fighting men in the city, compared with what there had been in Jotapata.

Vespasian removed his camp from Emmaus, and came up to Gamala, one of the three cities

which, in all Judea, now remained to defy the Roman arms. Its situation was such that he could not surround the city with his soldiers; but, wherever he could, he placed a watch. He set his legions to fortify, according to their usual custom, their camp upon a neighbouring mountain, and ordered banks to be raised at the bottom.

When these banks were finished, he stationed his engines and battering-rams against the walls, which filled the citizens with terror, notwithstanding the encouragement given them by their leaders Chares and Joseph. The wall was soon thrown down, and the Romans entered the city. The multitudes of people who met them were so great, and rushed on with such violence, that the Romans scarcely knew whether to retreat or not: but, at last, they found themselves pushed with such force, that they were obliged to retire into some small houses, in the lower part of the city. These houses, being unable to support the weight of such numbers, in their heavy armour, fell in suddenly, and many of the Romans perished. The people of Gamala considered this as a proof of God's assistance; and rushed on, hurling stones upon the flying Romans, of whom very few lived to get back to their own camp; for the dust

made by the falling houses prevented many from seeing their way, and they fell down one upon the other in heaps.

Vespasian was deeply affected at this disaster ; for a time forgetful of himself, he went into the city, and, before he was aware, had reached quite the opposite extremity of it, where he was surrounded by his enemies. He disdained to flee ; but, covering himself with his shield, he and his few followers defended themselves bravely. The Jews, amazed at his valour, by degrees became less violent in their attacks, so that he and his little band were able to retreat gently, without turning their backs on their enemies, till they reached the city gate, and got beyond the walls.

The next morning, Vespasian comforted his men, who were not only grieved at their own defeat, but ashamed at having deserted their general, and left him almost alone to defend himself.

The people of Gamala took courage for a short time ; though they had little hope of defending themselves long against so large and so brave an army. The second time the Romans made their attack, the greater part of the citizens fled into the caverns about the city ; and the old men were left in it, to perish by famine : for the food

was reserved for the fighting men, who sustained the siege for a long time. At length, three Roman soldiers got under a high tower, and undermined it, without making any noise. They stole gently towards it, rolled away five or six large stones from underneath it, and then went quickly away. The tower came down with a crash ; and, while the Jews were in a great fright and consternation from the noise, the Romans attacked them. Joseph, one of the leaders, was killed by a dart ; and, at the very same time, their other leader, Chares, who was ill, and under the care of a physician, died likewise.

The Romans were determined to be prudent this time, and not enter the city too soon ; they remained, therefore, till Titus came, who, with two hundred horsemen, entered without noise. The clamour raised by the watchmen, who saw him, soon told the tale in the city. Some of the citizens caught their wives and children in their arms, and fled to the citadel ; while others, not knowing what to do, fell among the Roman guards, and were put to death.

Vespasian came with his army to the assistance of Titus ; but was greatly hindered in his ascent up the rocky acclivity by the men of Gamala, who stood at the top, and rolled down stones

9



Page 84.

10



Page 91

Pub^d May 1833 by John Harris, S^t Pauls Church Y^d



upon his troops, while they themselves stood too high to be touched by the darts of the Romans.

A storm, at this moment arising, prevented the Jews from remaining any longer on the precipice ; and the Roman soldiers, quickly surrounding them, took from them all hope of defending themselves any longer.

The Romans were by no means anxious to shed more blood than could be helped : but the despair of the Jews made them throw themselves from the rock ; and many preferred seeing their whole families perish in this manner, rather than remain alive to be slaves to their hated foes.

Thus was Gamala added to the Roman conquests, after a vigorous defence, for which the inhabitants deserved better success.

The book was again shut, and the little party dispersed in groups to prepare for their early meal.

CHAPTER V.

FANNY and Anne had just time to hang some wreaths of flowers round the cage of Aunt Jane's favourite goldfinch, when they were summoned to the bow-window, to resume their employment. A few minutes found them ready, and Anne began to read.

No place of Galilee remained now to be taken by the Romans, except the small city of Gischala. But few of the inhabitants wished for war, the generality of them being husbandmen, whose sole occupation was in cultivating the ground.

There were some, however, disaffected; and these were headed by John, the rival of Josephus, an ambitious man, fond of authority and of war. He persuaded the citizens to fight, and drew them out in battle array. Vespasian sent his son, Titus, to meet them, with a small body of soldiers: the rest of his army he kept about him, to be ready to attack Jerusalem itself, where, he foresaw, he should have some trouble. Titus was

anxious to make terms with the inhabitants of Gischala ; for he was weary of so much bloodshed, and really pitied these men : so, finding them all assembled, he made a speech to them, and told them that he could not imagine what they could have to depend upon, when so many better fortified cities had been taken. He offered them a free pardon, if they would repent, and give over fighting.

There were many in the city, who would gladly have made peace ; but John and the disaffected kept possession of the walls, and would not let the quiet people shew their faces. John, however, came forward, and assured Titus that he himself would freely consent to his proposal, and he would persuade, or force, the citizens to do the same. But, with a great deal of cunning, he added, that Titus ought at least to allow them to keep holiday that day, which was their sabbath ; for if Titus were really their friend, he would wish them to do what their laws and their religion taught them.

Titus, thinking him sincere, consented to wait a day ; and withdrew to a place called Cydessa, a short distance from the city : but the truth was, that John was afraid, if the city were taken, he himself should be made a prisoner.

So when night came, and John saw that there was no Roman guard about the city, he took some armed men, and some of the citizens and their families, and fled to Jerusalem. He was in great haste, being terribly afraid of being made a prisoner: but was prevailed upon to let a number of women and children accompany him. When they were got about two miles from the city, his fears for his own safety became so strong, that he very inhumanly left the women and children behind; who, fancying that they were close to the enemy, set up a sad outcry, and fled back to the city in such disorder, that many lost their way, falling upon each other, and throwing each other down.

Many called to their husbands and their sons, entreating them to return and help them; but John urged his companions to save themselves by flight, without caring for their poor forlorn wives and parents.

When Titus came, the next day, according to agreement, the people opened their gates to him with great joy, and called him their benefactor. But Titus was much vexed when he found that John had escaped, and he sent a party of horsemen to pursue him; it was, however, too late, for he had reached Jerusalem. Titus was angry at



Page 88.



Page 107.

Pubd May 1833 by John Harris S^t Pauls Church Y^e



being thus deceived ; but was too generous to punish the innocent for the guilty. He entered the city, and ordered a small part of the wall to be broken down, as a sign that he had conquered it ; and, after putting a garrison in the place, he was not a little pleased to think that the whole of Galilee was in the power of the Romans ; though it had cost them much trouble to gain it.

While the cities of Galilee were thus making a stand against the Roman armies, Jerusalem, instead of sending out men to their assistance, was a prey to a most disgraceful civil war.

When John entered that city, he was instantly surrounded by thousands of people, crowding eagerly about him, and asking what new miseries had happened. As soon as he had recovered from the breathless state he was in, he and his companions began to talk boastingly, and to make the most of their misfortunes : they said, they had left Gischala, because it was a poor weak place, and not worth defending ; and that they were come to defend the metropolis.

The people, however, were not long in discovering the truth, that John had fled to save his own life ; and the more sensible went quietly to their homes, lamenting the troubles of their unhappy country. But the idle and the restless

remained with John, who harangued them for some time about their own strength and numbers. The Romans, he said, were now exhausted, and could do very little against such a place as Jerusalem. By several equally false arguments, John worked up the people to wish for war. This was not, however, the beginning of the discord ; for in every city there were some who wished for war, and some equally desirous of avoiding it. The contest was bitter ; private families could not agree about it ; and quarrels of the most terrible kind had broken out between people who had previously loved each other most dearly. Bands of robbers got together to pillage the surrounding country, and then returned to Jerusalem, which city received all without distinction ; for there was no governor, nor any one to watch over its interests. These robbers committed every kind of atrocity, and did not hesitate even to murder many of the respectable men who stood in their way ; and some they made prisoners. They even took upon themselves to appoint high priests ; and, instead of those who had a right to this dignity, they raised some of their own unworthy associates, who would do whatever they wished. The priesthood had from time immemorial descended from father to son ; but these people

undertook to dispose of it by casting lots. The lot for the high priesthood fell upon a man of the name of Phannias, and too plainly shewed how unjust a method of choosing this was ; for he was not only an unworthy man, but a mere ignorant peasant. They brought him out of the country, without his own consent ; and, as if they had been acting a play, covered him with a mask, dressed him up in the sacred garments, and told him what he was to do.

The other priests, who were sitting at a distance, could not help shedding tears at seeing this jest and mockery of all they held sacred ; and some of them bitterly reproached the people for being slow to punish such wicked conduct. Among these were Jesus and Ananus, two of the most respected of the priesthood.

The people, indeed, could no longer bear the insolence of these *Zealots*, as they were called ; and met together in a great multitude. Ananus stood in the midst of them, and, with his eyes filled with tears, uplifted to the Temple, he said : “ It would have been good for an old man like me to have died before I saw this day, when such acts of impiety have been done by these villains ; and you, my countrymen, my fellow-citizens, have been standing silently by. Of whom can I

complain? When I behold the tyranny we are under, I recollect that the tyrants entered amongst us as a small band of robbers, and no one complained;—houses were pillaged; our governors were arrested, and condemned to death; but we were silent. They have seized upon the strongest place in the city; you may call it the Temple, if you please: to me it looks rather like a citadel, or a fortress, filled with armed soldiers. Will you bear all this? Will you not pluck the oppressors down from your sanctuary? Why should we fight the Romans? What pretence have we? Is it to gain our liberty, when we are slaves to such tyrants as these? What harder fate can we bear? Indeed, it would not be so hard: for the Romans look with respect at our temple, even at a distance; while we daily see men, born in our country, brought up in our habits, and bearing the name of Jews, walking in the midst of our holy places, with their hands warm with the slaughter of their own countrymen! I am persuaded that you all feel, as I do, that these tyrants ought to be destroyed, and that no punishment can be too great for them: there may be danger, perhaps, in the attempt; but if there is, it is right to die before these gates, for the sake of our wives and children, for the sake of God and His temple;

and I will lead you on, and assist you with my counsel and with my arm."

Ananus thus urged the multitude, who cried out for him to lead them on against the tyrants. Ananus foresaw the danger he was about to incur; but he felt it was his duty to endeavour to expel these wicked people from the city; so he chose out his men, and put them in battle array. The Zealots had got possession of the Temple; and, when they saw the intention of the citizens to fight them, they came out in small parties. At first, the attack was made at a distance, by throwing stones; and for some time they were contented with that way of fighting; they next threw their javelins at each other; and, at last, they made use of their swords, which caused some slaughter. The dead bodies of the people were carried to their own houses, by their relations; but whenever any of the Zealots were wounded, they were carried up into the Temple. This irritated the populace, who fought with such fury, that the Zealots were pushed into the Temple; and, Ananus and his party being forced in at the same time, the Zealots retired into the inner court, and shut the gates. Ananus dared not continue the attack against the holy gates; but, choosing six thousand men, left them to guard

the cloisters, and continued sending others from time to time, to relieve them.

The Zealots continued shut up in the inner temple, surrounded by the guard. But they had a secret friend in the city, who informed them of all that was going on. This was the crafty John, who had escaped from Gischala in so disgraceful a manner. He acted a very sly part ; for he went to the people, and pretended to be on their side ; and, when he had learned all their secrets, he went and told them to the Zealots. He flattered all the principal men, and followed them into their assemblies without invitation ; so that, when they found that every thing they did was made known to their enemies, they began to suspect John of betraying them, and they desired him to take an oath that he had not done so.

John took the oath so readily, that Ananus and his party believed him innocent ; and they not only received him into their consultations, but sent him as their ambassador to the Zealots, to propose a peace.

John went into the Temple to the Zealots ; but, instead of proposing peace, he told them of the hazards he had incurred in befriending them ; and advised them to send to some foreign nation for assistance. He begged them by no means to

make peace ; for that the people would never forgive them, but would certainly put them to death, if they opened the gates of the Temple.

John told them a great many other falsehoods, to induce them to fight. The Zealots were much enraged at Ananus and the people ; and, thinking they had no time to lose, they sent messengers immediately to the Idumeans, to tell them that they were besieged by the people in the temple, and to implore them to come to their relief. They chose two men, who were swift of foot, and who, they thought, would be able to persuade them. They knew that the Idumeans were a restless people, fond of war, so that they would hasten to it as to a feast.

These two men soon reached the rulers of the Idumeans, who, though much surprised at the news they brought, quickly summoned their people to war ; and, in a few days, an army, headed by four leaders, marched up to the gates of Jerusalem.

Ananus and the guards, who were not aware that any messengers had been sent by the Zealots, were amazed at seeing this army approach, and hastily shut the gates. Jesus, the high priest, addressed the Idumeans from the walls, and assured them that they had nothing to hope, ex-

cept from laying down their arms. This proposal made them angry ; and, in answer to Jesus, they accused the Jews of being friends to the Romans ; and said that they would stay with their armour on before the walls, until they were admitted into Jerusalem.

Jesus retired sorrowful. He found the city besieged on both sides ; and he feared the citizens would be obliged to fight against their own countrymen. The Idumeans, too, were uneasy ; and, in the night, a great storm coming on, with thunder, lightning, and earthquakes, they thought that Heaven was displeased with them for coming against Jerusalem. The Zealots beheld the storm from the Temple ; and, seeing their friends fencing themselves with their shields against the rain, felt great sorrow for their situation ; they, therefore, began to consult how they could best assist them.

So they went silently, in a body, out of the Temple, taking with them saws ; and, the wind preventing the noise they made being heard by the guards, they reached the gate, the bars of which they sawed asunder, and opened it.

At first, the Idumeans were startled, and fancied that Ananus and his party were come out against them : but the Zealots, soon making

themselves known, persuaded the Idumeans to follow them into the Temple, where the remainder of the Zealots, who were anxiously watching for them, received them with delight. They first killed the sleeping watch of Ananus's party, and then attacked the others, who, setting up a shout, soon made the citizens acquainted with their dangerous situation.

Despair seized them, when they discovered that the Idumeans had got into the Temple ; many laid down their arms, while others set up a terrible wailing. The cry of the women, too, resounded through the city; while the storm continued to rage with violence.

The Idumeans, a very barbarous nation, spared nobody ; and, as the people were driven in heaps upon each other, the next day shewed a sad scene of bloodshed. The city was plundered by the Idumeans ; and about twelve thousand persons, of noble extraction, among whom were Ananus and Jesus, were put to cruel deaths.

The death of Ananus may be considered as the beginning of the destruction of Jerusalem. He was a venerable and a very just man, a great admirer of liberty, preferring the public good before his own, and peace above all things.

At length, the Idumeans became weary of this

indiscriminate slaughter, and the Zealots set up a kind of tribunal, before which they pretended to have the people who had opposed them tried ; and they chose seventy men, whom they called judges.

The first person brought before this tribunal was Zacharias, an eminent citizen, a lover of liberty, and very rich. Zacharias was accused of a wish to betray his city to the Romans ; but, when no proof of this could be brought, he stood up, and, laughing at their pretended accusation, reminded them of what they had done to disturb the public peace ; and deeply lamented the state into which they had brought the city.

The seventy judges, not knowing that they were only appointed in jest, pronounced him innocent of the charges alleged against him ; upon which a great clamour was raised by the Zealots ; two of the boldest of whom, falling upon Zacharias, slew him in the midst of the Temple, and threw his body into the valley below.

The Idumeans were not at all pleased with this ; and bitterly repented of their coming to Jerusalem, where they had been deceived, they said, by false accounts from the Zealots. They, therefore, returned to their own country. Before they

went, however, they liberated such as were in the prisons, about two thousand in number ; who fled to Simon, a man whom we shall have occasion to name by and by.

The Zealots became still more savage after the Idumeans were gone. They spared no one, who was respectable or rich. Many attempted to flee from the city, but were stopped by the guards, and, if poor, sent back again ; if rich, a sum of money was extorted from them, and they were allowed to pass.

The Romans, of course, looked upon these domestic quarrels as most favourable to their cause ; and the commanders of the army urged Vespasian to allow them to march at once against Jerusalem. To their great surprise, Vespasian would not consent. "What," said he, "is more to our advantage, than that they should go on killing each other ? Besides, while they are quarrelling, they have no leisure to make armour, or to repair their walls ; and therefore we should have no glory in fighting them."

The commanders yielded to Vespasian's advice, and they soon found how sensible it was. The Zealots went on in the same furious manner, and hundreds daily perished ; some by their com-

mands, and others when endeavouring to make their escape: no gentle feeling of mercy found its way into the hearts of these savage people.

How indeed could any thing else be expected, when they were led on by the pitiless John? He daily tyrannized, more and more, over the minds of the Zealots; and evidently aimed at being made their king. This raised a division even among the Zealots themselves; few of them wished for a king; and the rest hated John for his ambition, cruelty, and cunning; so that now, the seditious were divided into two parties.

At this time, indeed, the whole of Judea was in an equally miserable condition. The Sicarii, a band of robbers, took this opportunity of ravaging the country; and, while the Jews were engaged in celebrating the feast of unleavened bread, they entered a small city, called Engaddi, where they dispersed the citizens, and took every thing out of their houses, together with the fruits of the land. They carried all these stores into a fortress of great strength, near Jerusalem, called Massada, built formerly by the kings, as a repository for their treasures during the time of war, and as a burying-place for their dead. Here the Sicarii stationed themselves, and collected all the disaffected people from the neighbouring countries.

"Well," said Anne, "I begin to give up all hope now for this poor distracted country. The people do not shew much regard for it, I think, when they can go on disputing so, with the enemy at their very gates. I almost think they deserve punishment."

"And enough they will have, my dear, I have no doubt: angry as you now are, I rather think you will be sorrowful enough before you reach the end of their sufferings," said Aunt Jane.

News of all that was going on was carried very regularly by deserters to Vespasian, who really felt some compassion for these unhappy victims; and he determined that he would not be long before he began the siege of Jerusalem. But, first of all, he marched up to Gadara, to take possession of that small city. A part of the citizens received him with joyful acclamations; but the rest, who were inferior in numbers, fled from the city, at the approach of the Romans.

Vespasian gave those who received him his right hand, in sign of security, and placed a guard in the city, of horse and foot; and, after sending Placidus with some troops to pursue the runaways, he retired with the rest of his army to Cæsarea.

Placidus soon overtook the body of fugitive

citizens, who, being mostly rash young men, on finding themselves pursued, turned back, and fell upon their enemies. The Romans retreated a little way; but it was only that they might let this small body of Jews come into the midst of them, and then they surrounded them by their horsemen, and cut off all means of escape. The Jews in vain attacked the Romans, who were joined close together, and walled in with their armour: some rushed like wild beasts upon the swords of their enemies, and the rest were made prisoners. Placidus then took possession of many of the smaller cities; and put his soldiers on board the vessels, to pursue such as had sailed away upon the lake.

In the mean time, accounts reached Vespasian of a commotion in Gaul, and that some of the Roman generals and governors had revolted from Nero; he therefore lost no time in hastening the affairs of Judea, that he might return to the assistance of the Emperor.

“Gaul was the ancient name for France, I believe, Aunt?” said Anne.

“It was, my love.”

As the winter prevented him from fighting, he employed himself in putting garrisons into the villages and smaller towns. After two days spent

in settling the affairs of the city of Antipatris, he repaired to Emmaus, where he fortified his camp. Soon afterwards, he removed to Jericho, where he was met by Trajan. The inhabitants fled at his approach, and he found the city desolate. Jericho is situated at the foot of a naked and barren mountain, on the west side of Lake Asphaltites; on the opposite side of which is another mountain, called the *Iron Mountain*; the country between these two mountains is called the *Great Plain*. The river Jordan divides it; and it has two lakes, Tiberias and Asphaltites: the waters of the former are sweet, and give fertility to the neighbouring lands; but those of the latter are extremely salt, and its shores are miserably barren. Plantations of palm-trees are seen on the banks of the Jordan; but the rest of the plain is scorched with heat, and the air is very unwholesome.

CHAPTER VI.

THE next morning, as soon as the domestic arrangements were settled, the party were summoned to the shady bow-window, by Aunt Jane; and Anne had the pleasure of again finding herself in the dignified situation of reader to the party.

Her book was soon opened, her maps were spread out with care, and she read on.

Vespasian, having fortified all the towns round about Jerusalem, and placed garrisons in them, was preparing to march to the capital itself, when news reached him of the death of the Emperor Nero.

"Do you remember, my dear Anne, reading an account of the death of this cruel emperor, in the little History of Rome, which I gave you for your last birth-day present?" said Aunt Jane.

"Yes, indeed, Aunt, I do," said Anne. "I remember that a plot was laid against him, and

that he ran away with a few of his friends, and killed himself in some hiding-place about Rome."

"Friends he had none, I should think," said Aunt Mary; "he might have had slaves. But, however, go on, Anne: for I think we all remember about this cowardly emperor."

Vespasian gave over fighting for a time, till he knew who had been elected emperor by the Romans; and when he heard that their choice had fallen upon Galba, he would not proceed, without directions from the new emperor. He therefore sent Titus to salute him, and to wait his commands. Agrippa set sail on the same errand with Titus; but before they had got far, they heard that Galba had been slain, after a short reign of seven months, and that Otho had taken the management of the government upon him.

Agrippa continued his voyage to Rome; but Titus resolved to return and join his father; and the suspense they both were in, prevented them from pursuing the Jewish war till they knew how things went on at Rome.

In the mean time, another civil war arose in Jerusalem. That Simon, whose name I have once before mentioned, not so crafty as John of Gischala, but superior in strength of body, came to the Sicarii, or robbers, who had possessed them-

selves of the fortress of Massada. At first, they would not trust him, and only allowed him to enter the lower part of the fort ; but his manners and habits so well agreed with their own, that they soon allowed him to accompany them in their little expeditions. Being fond of power, he began to tyrannize over them ; but finding that he could not get them to do all he desired, he left them, and, retiring to the mountainous part of the country, proclaimed liberty to all in slavery, and rewards to those who should join him ; so that he soon had a strong body of men about him. At first, he overran the villages that lay near him, in the mountainous country ; then he ventured lower down ; by degrees he became so formidable, that many powerful men joined him ; and his army, which was at first only composed of robbers, became as obedient to him as if he had been a king.

He built a wall round the village of Nain, which served him for a fort ; he enlarged the caves, and concealed in them the treasures, of which he had robbed his countrymen. In fact, he made no secret that he was preparing his soldiers for an attack upon the Zealots themselves, in Jerusalem.

“ What, another party raised against poor

Jerusalem?" cried Anne. "Oh! Aunt, it is really too much for one city to bear; enemies within, and enemies without the walls!"

"It is impossible to imagine a more melancholy situation, indeed, Anne," said Aunt Jane.

Simon also increased his power very much, by taking possession of the city of Hebron, the capital of the country of the Idumeans. This city, the inhabitants boasted, was the most ancient in the country; more ancient even than the famous city of Memphis, in Egypt. They also said, that it had been the residence of Abraham, and the place from whence his posterity descended into Egypt; and their monuments, in very fine marble, were still shewn there.

About three quarters of a mile from this city, stood a very large turpentine tree, which, they boasted, had been there ever since the creation of the world. Simon, however, laid the country waste; and, like locusts, which leave a whole forest bare, his army left nothing but a desert behind them.

The success of Simon in the country of the Idumeans, alarmed the Zealots, who, laying ambushes, seized upon his wife, with her attendants.

With this prize, they returned with joy to Jerusalem; thinking that Simon would readily

make peace with them, in order to get back his wife. But Simon, when he heard of the capture, went in a fury to the walls of Jerusalem, and, like a wild beast, avenged himself on every one who came in his way. He caught and tormented whoever came out of the city gates, even if it were only to gather sticks or herbs; and he cut off the hands of a great many citizens, and sent them back to the city, to frighten the rest. He desired them to tell their countrymen, that, if they did not send back his wife, Simon had sworn to break down the wall, and cut off the hands of all the citizens.

These threats frightened not only the people, but the Zealots also; and they sent him his wife, on condition that he should leave off his savage conduct.

When Simon had thus got back his wife, he returned to the Idumeans; and, driving them all before him, he forced great numbers into Jerusalem. Thither he followed, and again surrounded the walls, so that no one could go out or come in. In fact, he became a more cruel tyrant without the walls, than John was within; and many of the afflicted Jews would have fled to the Romans for succour and protection, had they been able

to pass the gates without being insulted by Simon.

John of Gischala, the tyrant of the city, became at last so odious to his own party, that most of them revolted, and even sent to invite Simon into the city. Simon granted them his lordly protection in a very arrogant manner, and entered the city, to deliver it from the Zealots. He then attacked the Temple, to which John and the few who remained with him had retired ; but it was so well fortified, that he attempted in vain to get possession of it, and his troops were becoming weary of the work.

Here, for a while, we must leave the Jews, fighting against their own brethren, and wasting that strength in private quarrels, which they ought to have exerted to free their country from a foreign yoke.

Vespasian was again stopped in his progress against Jerusalem, by news of the melancholy state in which his own country was plunged. Vitellius had arrived at Rome, from Germany, with a great number of German soldiers, and filled all the houses with his armed men. These Germans were so astonished at the splendour which they saw around them, gold and silver shining everywhere, and such a profusion of

riches, that, not being accustomed to any thing of the kind, they plundered wherever they could, and often committed murder, to enable them to steal.

Vespasian naturally felt indignant that the government of his country—of Rome, the city of which he felt so proud—should be tossed about, as it were, from one person to another ; and he was vexed to think that he was too far off to avenge her cause, or to see that his countrymen were better treated.

His own troops shared his indignation. The commanders and soldiers met in companies, to consult how they could alter this unhappy state of affairs ; they began by declaring that they never would obey Vitellius, while Vespasian, their beloved General, who had earned so much glory by his victories, and his justice, was living : he, who so richly deserved any honour which his country could bestow upon him, and whose age and experience entitled him to it ; and they, lastly, decided that the soldiers, the saviours of the empire, had a right to choose an emperor for themselves. With one voice, therefore, they declared Vespasian Emperor ; and implored him, as he loved his country, to take upon himself the government. Vespasian's anxiety had been for

his country ; he had felt no wish to exchange his own safe situation for one so hazardous and uncertain as that of emperor, and he therefore positively refused their request. But they rushed upon him, with their swords drawn, and forced him to submit to their wishes, and to allow them to salute him Emperor of the Romans.

Vespasian immediately sent to the Egyptians, to desire them to acknowledge him as emperor. He knew very well, that without the assistance of this powerful nation, which supplied all Italy with corn, he could not expect to make good his claim. The Egyptians readily took the oath of allegiance ; and their example was followed by all the cities of Judea that were in the hands of the Romans ; upon which Vespasian went into Egypt, and remained there till news arrived from Rome that Vitellius was killed, and that Vespasian had been hailed emperor by all the Romans. Addresses of congratulation were sent to him from all the cities of the empire ; and they were so numerous, that Alexandria could scarcely contain the people who came with them. At this time of rejoicing, Josephus was not forgotten : he had prophesied, when first taken prisoner, that Vespasian would soon be emperor ; and Vespasian now released him from his bonds, and set him free.

The generous Titus, not content with this, begged his father not only to take his chains off, but also to have them cut to pieces, that all the world might know they ought never to have been put on ; a request with which Vespasian readily complied.

As the winter was now far advanced, Vespasian hastened to Rome, and sent his son Titus with an army to finish the conquest of Judea.

"But I wonder what became of Josephus, Aunt," said Anne : "will he join the Jews again, do you think, and fight against these Romans, whom he admires so much?"

"I remember," said Aunt Jane, "reading the Life of Josephus, written by himself, in which it is mentioned, that, after he was set free, he was sent with Titus to the siege of Jerusalem. Here he was often in great danger, both from the Jews and the Romans : the Jews wished to get him into their power, that they might punish him ; and the Romans, whenever they were beaten, fancied that Josephus had betrayed them. He always found a friend, however, in Titus, who was too generous himself to believe any thing that was said against him."

"Well," said Fanny, "I think Josephus was quite as well off as he deserved. I should admire

him much more, if he had joined his countrymen again, and helped them to set their country free."

"Yes, Fanny," said Anne, "it looks quite as if he did not care what became of his country, so he himself were safe."

"Josephus's conduct is not easy to be understood," replied Aunt Jane; "but we ought not to forget how much he had suffered by the repeated suspicions of the Jews; and, on the other hand, how merciful the Romans had been to him. And now, my dear Anne, let us return to Jerusalem; although, I own, the conduct of its inhabitants greatly shocks me."

After a long and painful journey, partly on foot and partly in a ship, Titus reached Cæsarea, where he resolved to collect his army, before he proceeded to Jerusalem.

In the mean time, the factions in that city had increased to three in number; one faction fighting against another; and their contests could be compared only to the mad ravings of an animal, which, for want of other food, begins to tear its own flesh. The rulers of the different factions could not bear to see the others tyrannize, because they wanted to have all the power in their own hands. Simon was at the head of one party, John of another, and Eleazar of the third.

FANNY. "In the 'Fall of Jerusalem,' the book that Papa gave me, they are called Simon the Assassin, John the Tyrant, and Eleazar the Zealot."

"And very well named too, I think, my dear," said Aunt Jane.

Simon had possession of the lower part of the city; and he had to defend himself from the attacks of John, who was in the upper, and who could throw stones, and darts, and javelins, without any danger to themselves, upon Simon's party. But Eleazar, who was in the temple, above the upper city, could annoy John and his party in the same manner; though they too received darts and stones from below, which frequently killed even the priests in the Temple. In consequence of this constant warfare, all the buildings about the Temple were burnt down; and it had become a desert place, ready for fighting in on both sides. All their supplies of corn, also, which would have lasted them for years, were burnt; and they were threatened with a dreadful famine, in addition to their other misfortunes.

The great body of citizens, who had never wished to fight, either against the Romans or against each other, began now even to wish for

the Romans, to put an end to this unnatural war; but they could do nothing. Guards were set at every avenue; and the only thing the three factions agreed in, was to persecute those who wished for peace with the Romans. The noise of the fighters, and the lamentations of the peaceable citizens, filled the city. The despair they were in was dreadful; they took no friendly notice of each other; nor did they even bury the dead bodies of their friends, whom they expected too soon to join.

They were thus going on, when Titus began his march towards Jerusalem. His army consisted of three legions, two of which had fought and conquered under his father; and the third, which had been formerly beaten by the Jews, was anxious to recover its fame by acts of valour. A friend of his, Alexander Tiberius, formerly governor of Alexandria, in Egypt, also joined him, and was made one of his generals.

The auxiliaries met him on his march; they were followed by those who were to prepare the road and measure the camp; then the baggage, and the soldiers, completely armed; next came Titus himself and his pikemen. All these preceded the engines; and after the engines, came the ensigns, and the tribunes, and the eagle; then

the trumpeters belonging to them ; then the main body, according to their ranks, every rank being six deep. The servants followed with their baggage ; and the guards brought up the rear.

In this order, Titus marched through Samaria, to Gophna ; and when he had lodged there one night, he took another day's march, and pitched his camp in a valley, called by the Jews the *Valley of Thorns*, between three and four miles from Jerusalem. There he chose a few select horsemen, and went to take a view of the city, to observe what strength it possessed, as well as to see how courageous the Jews were, and whether the sight of him would frighten them into submission.

" I think, Fanny," said Aunt Jane, " that I heard you repeat to your Papa, on Sunday evening, some lines, which would be applicable to the part we are now reading."

" Yes, Aunt," said Fanny, " they are out of the ' Fall of Jerusalem ;' and are supposed to express the sentiments of Titus when he first saw that city, and lamented that he must destroy it. The description of the Temple struck me ; and I thought Papa would be pleased by my learning them, to say to him."

" Repeat them to us, then, my dear," said

Aunt Jane ; “ and speak slowly and distinctly, that both I and your sister Anne may hear them.”

Fanny willingly complied, and repeated the following lines :—

——It must be !

And yet it moves me, Romans ! It confounds
The counsel of my firm philosophy,
That ruin's merciless ploughshare must pass o'er,
And barren salt be sowed on yon proud city.
As on our olive-crowned hill we stand,
Where Kidron at our feet its scanty waters
Distils from stone to stone, with gentle motion,
As through a valley sacred to sweet peace,
How boldly doth it front us ! How majestically !
Like a luxuriant vineyard, the hill side
Is hung with marble fabrics, line o'er line,
Terrace o'er terrace, nearer still, and nearer
To the blue heavens. Here bright and sumptuous palaces,
With cool and verdant gardens interspersed ;
Here towers of war, that frown in massy strength ;
While over all hangs the rich purple eve,
As conscious of its being her last farewell
Of light and glory to that faded city.
And, as our clouds of battle, dust, and smoke,
Are melted into air, behold the Temple,
In undisturb'd and lone serenity,
Finding itself a solemn sanctuary
In the profound of heaven ! It stands before us
A mount of snow, fretted with golden pinnacles !

The very sun, as though he worshipp'd there,
Lingers upon the gilded cedar roofs;
And down the long and branching porticoes,
On every flowing-sculptur'd capital,
Glitters the homage of his parting beams.
By Hercules ! the sight might almost win
The offended majesty of Rome to mercy.

“ Thank you, Fanny,” said Aunt Jane. “ I took particular pleasure in hearing you, because you repeated the lines so slowly, that I could hear every word distinctly. And now, Anne, let us hear a little more, before it is time to give over.”—Anne went on reading.

As Titus was riding along the wall which led to the city, a number of Jews leaped suddenly out of the towers called *Women's Towers*, near the monument of Queen Helena ; and, standing directly opposite his horse, prevented him from going on to the rest of his men. But few of his own soldiers were with him, and they were so wedged in, that they could neither move forward nor retreat. Nor did the other soldiers know in what a dangerous situation he was placed, but fancied he was still in the camp.

Titus, perceiving that his escape must be owing to his own valour alone, called to his men to

follow him, turned his horse, and rushed through the enemy's troops. His soldiers kept quite close to him; and though the enemy, with a shout, hurled darts and javelins at them, they succeeded in breaking through the ranks. Two only of his brave followers were killed; one of whom fell from his horse, and the other got separated from his companions; but Titus with the rest escaped, and reached the camp in safety.

As soon as Titus was joined by his third legion, he removed his camp to a place called *Scopus*, or the *Prospect*, within a mile of the city, which commanded a view of the famous Temple. Here he fortified one camp, and made another, a few furlongs off. His army was again joined by another legion, who received from Titus orders to encamp about three quarters of a mile from Jerusalem, at the *Mount of Olives*, which lies on the east side of the city, and is parted from it by a deep valley, called *Kidron*.

“Well, my dear Anne,” said Aunt Jane, as she saw Anne closing her book, at the entrance of the servant, to lay the cloth for dinner, “your curiosity will soon be gratified: for we are actually beginning the account of the famous

siege of Jerusalem, prophesied by Our Saviour, and which was the cause of the total overthrow of the Jewish nation."

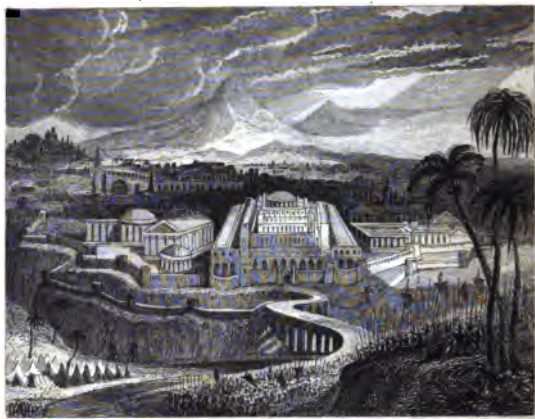
"Yes, Aunt, I am very glad that we are getting to the famous siege; and I expect to hear of wonderful inventions, like those of Josephus at the siege of Jotapata. But, for all that, I shall be sorry when it is all over, and when my little book is finished."

"Oh! I dare say, Anne, I shall be able to find some new history, even more interesting than this; and if I perceive that you remember this, I may perhaps look out for one even before your next birth-day," said the kind Aunt.





14



Page 121

16



Page 131

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CHAPTER VII.

As Aunt Mary had dropped a hint of an excursion that very evening, our little party lost no time in assembling after dinner to their book and their work. They even gave up their stroll to the bottom of the field; which, indeed, had become almost impracticable, as the weather had very rapidly increased in heat, during the last two days.

Anne, with a look of very great importance, took her station on her little stool, near Aunt Jane, and began to read.

Before we begin this celebrated siege, we must give a short description of the city of Jerusalem itself; a city so favoured and renowned.

"It is in the very centre of Judea, I see, Aunt, in the map," said Anne.

It was built upon two hills, opposite to each other, and divided by a valley, at the entrance of which the houses terminated. One of these hills, on which the Upper City was built, was much

higher than the other, and was named by King David, the Citadel. The other hill, called *Acra*, on which stood the Lower City, was in the shape of a crescent.

The valley, which separated these two hills, had the singular name of the *Valley of the Cheesemongers*, and extended as far as Siloam, a fountain celebrated for the abundance and the sweetness of its waters.

FANNY. "That is the fountain, Aunt, to which Marian goes every night, to fetch water and fruits for her father, the assassin Simon, when the famine is so dreadful."

AUNT JANE. "You mean, in the poem of the 'Fall of Jerusalem?'"

FANNY. "Yes, Aunt; it is described beautifully there. But please to go on, Anne; I beg your pardon for interrupting you."

The two hills, on which the city was built, were fortified by three walls on every side, except on the sides where the precipices overhung the valley, which being impassable, were guarded only by one wall.

Of the three walls, which guarded the city, the most ancient one, built by King David, and finished by Solomon, surrounded that part of the city in which the Temple stood.

The second wall surrounded the northern part of the city.

The third wall was built by King Agrippa, to guard the new part of the town ; and, after passing the sepulchral caverns, it joined the old wall at the valley of Kidron. This new part of the city was called Bezetha. The towers upon these walls were of an amazing height, and as solid as the walls themselves. They contained rooms, and cisterns for rain-water, to which the ascent was by a very broad staircase. Each wall had a great number of these towers. Three of the towers, in the old wall, were built by Herod the Great, in honour of his friend, his brother, and his wife.

“ Ah ! the poor Mariamne, Aunt,” said Anne, “ whom he put to death so cruelly, and then repented of it !”

One of the towers was called Hippicus, from his friend of that name ; another was called after his favourite brother, Phasaëlus ; and the other, Mariamne, which, being in honour of a female, he ornamented more, and made it more beautiful, though not so strong as the others.

These towers were not built of common stone, but of white marble ; and each block was of immense size ; so that, when finished, the edifice

had the appearance of one solid stone, cut into the shape of stairs. Within the wall, on which these towers stood, Herod had built himself a palace of very curious construction. The wall and towers formed part of the palace, and each part contained a hundred bedchambers for his guests, ornamented with a variety of precious stones, collected from all parts of the world. The vessels in these chambers were of gold and silver; and the chambers themselves were surrounded with porticoes, supported by pillars of different kinds of marble. Between the towers were groves of trees, with long walks intervening; and these were interspersed with cisterns and canals of water ornamented with brazen statues, from which the water ran.

Herod's celebrated *dove-courts*, for tame pigeons, were here; indeed, it is difficult, as well as painful, to describe this fine palace, which was burnt and nearly destroyed, not by the Romans, but by the quarrelsome Jews themselves.

"I think I should like very much, Aunt," said Fanny, "after we have done reading Josephus, to read some travels to Jerusalem; to hear how much of all these beautiful places remain."

"I have no doubt but we can find some travels, Fanny," said Aunt Jane; "and most

happy shall I be to gratify your curiosity ; yet I fear we shall not find much of the Old Jerusalem left, even in the time of Josephus."

"Oh, Aunt !" said Anne, "remember how merciful Titus is : I should think, he would not destroy more than he could possibly help."

"Well, we shall see," said Aunt Mary : "read on ; which will be the shortest way of ascertaining the fact."

Anne, who was very fond of laying down her book, and indulging in a long thinking fit, was soon roused, and went on reading.

The Temple, that famous building, first erected by King Solomon, rebuilt by Haggai, and enlarged by Herod, was situated upon a hill. At first, the plain on the top of this hill was hardly large enough, for the sides were all like precipices ; but Solomon threw up banks, and levelled it, so that a large plain appeared on the top of the hill. The Jews had built a wall from the very bottom of the hill, round three sides of the Temple ; they then surrounded the upper courts with cloisters, and afterwards the lower courts too.

These cloisters were double ; the pillars, which supported them, were each of one block of solid white marble : and the roofs were adorned with

cedar, curiously carved. On entering the Temple, the visitor passed through the first cloisters to the second court, where was a partition of stone, low but elegant: upon this were placed pillars at equal distances, and on them was written the law of the Temple, *that no foreigner should go within that sanctuary*; for the second court was called the sanctuary, and was ascended by fourteen steps. Beyond the steps was a piece of level ground; and then another flight of steps, leading to the gates. On the north side were eight gates; on the south and west, four; and on the east, two. Nine of these gates were covered on each side with gold and silver; and one, leading to the Holy House, was made of Corinthian brass.

The Holy House itself was placed in the midst of the inmost court, and was ascended by a flight of twelve steps.

Before the door of the house was a veil, of the same size as the door. It was a Babylonian curtain, embroidered with blue, scarlet, and gold. This veil has been considered, and was intended, to represent, in miniature, the component parts of the universe; according to the philosophy of the ancients. The scarlet colour representing fire;

the silk, earth ; the blue, air ; and the purple, water.

The first part of the Temple, which any one entered, contained the candlestick, the table of showbread, and the altar of incense. The seven lights, burning in the candlestick, are said to have signified the seven planets ; and the twelve loaves, on the table of showbread, represented the twelve signs of the zodiac. The inner part of the Temple was called the Holy of Holies, and was not to be entered by any person, except by the high priest, once a year, on the great day of expiation.

The outside of the Temple was most brilliant and curious. It was covered with plates of gold, which were bright and dazzling ; and its top was covered with spikes.

In front of the Temple, stood the altar, of a square form, with the corners projecting like horns ; and the ascent to it was by an insensible acclivity, or inclined plane.

The Temple was guarded by the Tower of Antonia, which joined the cloisters, and was built by Herod.

This short description of the city and the temple will serve, for the present, to assist us in understanding what was going on there, when Titus

made his first appearance, with his besieging army, at the walls.

Simon had at this time in the city, under his command, fifteen thousand men, including the Idumeans, who also obeyed him; John had six thousand men; and was joined by two thousand Zealots, with Eleazar, their commander.

The people who would not join either of these two parties, were plundered and annoyed by both.

The quarrels between the two parties did not cease, even when the Romans were at the very walls, but they continued fighting; Simon having possession of the Upper City, and John of the Temple.

While the affairs of the Jews were in this disgraceful situation, Titus rode round the city, to fix upon the spot best suited for his attack. Thoughts of mercy, no doubt, entered his heart, which was naturally humane; but which, during the siege, was probably steeled by the ferocity of the Jews. He found the valley inaccessible, and decided upon a part, called *The Monument of John the High Priest*, in which the wall was lower, and less guarded, than in other parts, because it was in a part of the new city but little inhabited. By this means, he thought, he should

get to the third wall, and so on, through the Tower of Antonia, to the Temple itself. As he was returning, however, a dart from a Jew struck the shoulder of his friend Nicanor, who, with Josephus, had ventured too near the walls, to talk about terms of peace. This circumstance made Titus angry ; and he resolved to lose no time in beginning the siege.

He gave his men orders to set the suburbs on fire, and to collect all the wood to raise banks against the walls. The trees were therefore cut down immediately, and the suburbs left bare.

The Jews, in the mean time, were not quiet ; Simon, who was nearest the place of attack, brought his engines of war, and set them at proper distances upon the wall.

They had taken these engines, at different times, from the Romans ; but were so unskilful in using them, that they were of little service to them : however, they contrived to cast a few stones and arrows upon the Romans, who were making the banks ; and then they ran out in companies and fought them.

But the engines that the Romans now had were much larger, and more cleverly worked ; and they repelled the Jews, and even drove them away from the walls. The stones sent by these engines

were immensely large, and flew a great way ; and being white, and very bright, the watchmen on the walls could see when they were coming ; and they cried aloud, in their own language, "*The bolt cometh ;*" so that those who were in the way stood off, or threw themselves on the ground, and the stone did no harm : but the Romans at length perceived this, and they blackened the stone, so that no one could see that it was coming till it was quite near ; and a great deal of harm it did.

When Titus, in spite of the opposition of the Jews, had finished his banks, he stationed his engines to work very near together ; and the noise of them all made a most dreadful sound. Awed by the thundering noise, the factions in the city now perceived how foolishly, as well as wickedly, they had acted, in fighting against each other, instead of joining against their mutual foe ; so both parties laid aside their disputes and their hatred, and joined together in one body.

They ran round the walls with torches, which they threw against the engines ; while the boldest among them jumped down upon the hurdles that covered the machines, pulled them to pieces, and destroyed every thing they met with.

When the Jews had for some time left off their attacks, the Romans fancied they had retired,

from fatigue or from fear, and therefore dispersed themselves through the camp; but, at this moment, the Jews sallied forth again, and carried their arms to the very fortifications of the camp; where a furious engagement took place. The Jews had forced the Romans to retreat, when Titus rode up among them, and with his own hand slew twelve of the enemy, and drove the rest into the city. He also took one prisoner, and caused him to be crucified in front of the walls, as a warning to the rest of the Jews.

The next night, a great disturbance happened among the Romans: Titus had given orders that three high towers should be erected; and, in the middle of the night, when all was calm and still in the Roman camp, one of these towers fell down. The crash was dreadful: and the Romans, not knowing what had happened, and seeing no enemy about, were afraid of each other; and they crept about in a disconsolate manner, demanding the watchword of every one they met. They remained for a long time in this state of panic; till Titus gave orders that they should all be made acquainted with the fact.

These towers were so troublesome to the Jews, that they would gladly have destroyed them all, if they could; but they were so high, that they

could not reach them : they were too heavy to be overturned, and too well guarded with plates of brass to be set fire to. The Jews nicknamed the largest of these huge towers Nico, (*the victorious*) because it *conquered* all things ; and the effect of the darts and stones thrown from it was so dreadful, that they were forced to retire from the walls, and lodge under shelter. In fact, a great many grew lazy, and believed there could be no necessity for guarding the wall at all.

The Romans now mounted the breach, which had been made by Nico ; and all the Jewish guards immediately retreated to the second wall, whilst those who had got over the first wall opened the gates, and received the army within it. Thus the Romans obtained possession of this wall on the fifteenth day of the siege ; and they demolished a great part of it, as well as the northern parts of the city, which had also been partially demolished by Crotius, on a former occasion.

Titus pitched his camp within the city, at a place called "*The Camp of the Assyrians*," but took good care to keep out of the way of the darts of the Jews ; while the Jews, a little more on the alert, divided themselves into bodies, and determined to guard well their second wall.

John and his party fought from the Tower

of Antonia, and from the northern cloister of the Temple; while Simon and his party stationed themselves before John's Monument, and fortified it along the wall, as far as the Tower of Hippicus.

When the Jews made sallies upon the Romans, they were generally beaten, because they wanted the skill of the Romans; but when they defended themselves upon their walls, their courage was roused by the thought of their danger, and they frequently fought with success.

Neither party grew weary; but were vexed, when night came, that they were forced to separate. The Jews could take no rest by night, lest the Romans should scale their wall; and the Romans were equally afraid of the sallies of the Jews: so that they all lay in their armour during the night-time, and were ready to fight again at the first dawn of the morning.

The great ambition of the Jews was to obtain praise from their commanders; and, above all, from Simon, for whom they had the greatest veneration and dread; and for whose sake they would have even killed themselves.

On the other hand, how could the Romans, for shame, grow weary of fighting, with their beloved commander Titus among them? He was every-

where present; he fought with them; he could see who fought bravely; and was always ready to reward deeds of valour.

Every soldier thought his fortune made, if he were esteemed by Titus; so that they frequently in his presence attempted even more than they had strength to perform.

While the two armies stood within view of each other, a Roman, of the name of Longinus, belonging to the Equestrian order, leaped in among the Jews, and, with desperate violence, killed several of them; after which he fought his way out to his own party. Many of the Romans would have followed his example; but Titus disapproved of it: "Such fighting," said he, "is inconsiderate rashness, which has nothing to do with valour; for that is true courage alone, which is guided by reason."

Titus had no wish to see his brave companions foolishly throw away their lives, and he was equally careful of the blood of his enemies.

Ten of the Jews, led by one Castor, a crafty man, lay in ambush behind a part of the wall, against which Titus had directed an engine to play. For a time, the men lay still, as if in great fear; but at last, when the tower was actually



17



Page 136.

18



Page 141.

Pub^d May 1833 by John Harris S.^t Pauls Church Y^d

shaken, they rose up, and Castor, stretching out his hand to Titus, begged for mercy for himself and followers. Titus, believing him to be sincere, stopped the battering-ram, and desired that no more stones should be thrown till he had heard what Castor had to say ; for he thought now that the Jews were really going to repent.

Castor told him, he would come down, if Titus would give him his right hand for security.

Titus answered, that he was well pleased with such conduct, and that he would give all his friends, as well as all the Jews in the city, the same security, if they would come over to him.

Five of the ten men, who were with Castor, likewise pretended to ask for mercy ; while the other five cried out aloud, that they would rather die than be slaves to the Romans.

Castor kept them disputing ; and, in the mean time, sent word to Simon, that he might consider what should be done for the safety of the city ; as he would delude the Romans, and keep them quiet for a season. While he was sending this message to Simon, he appeared to be persuading his five perverse companions to accept of Titus's offer ; at which they seemed to be very angry,

and flourished about their naked swords, as if they would rather die than yield. Titus looked on, admiring the courage of the men, and pitying their sufferings. During this interval, one of the Romans shot an arrow at Castor, and wounded him in the nose. His companions pulled out the arrow and shewed it to Titus, complaining of the unfair treatment he had received. Titus reproved the soldier who shot the dart; and desired Josephus, who was standing by him, to give Castor his right hand for security.

Josephus was too crafty to be taken in; and he told Titus that he was sure it was all pretence, and that nothing good was meant: he therefore refused to go, and persuaded those who were about him to do the same.

Castor, however, kept calling out that some one should go and receive the money which he had about him. At length, a foolish fellow, named Æneas, ran up to him; but Castor threw a large stone at him, which, missing him, wounded another soldier, who happened to be in the way.

Titus, thus finding himself deceived, was very much irritated, and ordered the engines to begin working again; while Castor and his compa-

nions set fire to the tower, and leaped into some caverns below. . Of these the Romans knew nothing; and, supposing that these men had leaped into the fire, they could not but admire their bravery.

CHAPTER VIII.

TITUS soon made himself master of the second wall, and entered that part of the city where the merchants sold their wool, and where was the market for cloth, and the braziers' shops; and if he had immediately demolished the wall, and let in all his troops, his conquest of the city would have been soon completed.

But Titus, as we have said before, was no lover of bloodshed: the hope, he constantly entertained, that the Jews would repent, made him keep his soldiers back. He was desirous, if possible, to save the city; and to save the Temple too, for the sake of the city; and he would neither allow his soldiers to set fire to the houses, nor to plunder the inhabitants.

The people in the city were well inclined to peace: but the Jewish soldiers laughed at the humanity of Titus; and threatened to put all men to death, who should even talk of peace. They attacked the Romans, drove a great many out of

the city, and pursued them down the narrow lanes, where they had greatly the advantage, by being acquainted with all the little by-paths. Indeed, all the Romans, who had entered the city, would have been killed, if Titus had not ordered his archers to stand at the entrance of these lanes, and prevent the Jews from coming into them; and he himself stood with them, shooting darts at whoever approached, till all his soldiers had retreated out of the city.

The fighting-men in the city were not a little pleased at having driven the Romans away, after they had gained the second wall: and they began to boast that the Romans would never venture in again; and that, if they kept within the city themselves, they could never be conquered.

But they were very short-sighted; they did not perceive that a famine was creeping in—that terrible enemy to besieged towns. Poverty had for a long time been felt by the better sort of people, many of whom had died for want of necessaries. But this was very little regarded by the seditious, who did not care what became of their peaceable neighbours, so long as they could keep up the war. They little cared, therefore, for the fate of those within the city, at the same time that they vigorously defended themselves

from the Romans. They covered themselves with their armour, and formed a kind of wall with their bodies, which, for three days, the Romans in vain attempted to cut through: on the fourth day, however, they were obliged to give way to the furious attacks made upon them. They fled; and the Romans again became masters of the second wall. On this occasion, Titus was less lenient than before: he destroyed this wall, and, putting garrisons into the towers on the south of the city, made preparations for assaulting the third and last wall.

Titus, nevertheless, paused a little before he began, and thought he would again try either to persuade or to terrify the Jews into obedience. It was the time when his soldiers were to receive their pay; and he had them drawn out in battle array in front of the city, where each soldier had his money given him. They marched out, opened the cases, in which they kept their arms, themselves having on their breastplates, and their horses their gayest trappings. It was a very brilliant sight, and to the Jews most terrible, to behold so fine a body of men, glittering in their armour, in all their strength. The houses in the city were filled with spectators; and the whole of the city, together with the old wall,

was lined with people, gazing with consternation in their looks.

Even the seditious trembled; but as they thought themselves sure of punishment, whether Jerusalem were lost or won, they, with sad foolhardiness, determined to go on fighting.

It took the Romans four days to distribute the money to all the legions; and on the fifth, as no signs of a wish for peace appeared on the part of the Jews, Titus divided his army, and began to raise banks, both at the Tower of Antonia and at John's Monument. His great aim was to take the Temple, without which he could never be secure of the city; as the people might retire thither, and annoy him with perpetual sallies. While he was making these preparations, he sent Josephus, once more, to address them in their own language; thinking that one of their own countrymen might have a better chance of succeeding with them.

Josephus, with his usual caution, rode round the city first, to see where he could station himself out of the reach of darts from the city, and then he made them a long speech. He begged them "To spare themselves, their country, and their Temple: to remember that the Romans had already demolished two of their walls, and were

now bent upon taking the Temple. If they thought it right to fight for their liberty, they should have done so at first; and not have remained so many years in slavery, and then rise up and turn against their masters." He reminded them, "that in the Romans they had noble masters, whom many great nations were proud to obey; and that, in all ages, the weakest must yield to the strongest. That the Romans knew that famine was creeping into the city, which, sooner or later, must yield to them; for the famine would fight for them, even if their own arms failed. He earnestly, therefore, intreated his countrymen to yield; and offered them the right hand of Titus for their security."

He was interrupted in the midst of his speech by the Jews on the walls; some of whom abused him, while others laughed at him, and threw darts down upon him.

But he was not terrified, though vexed and angry at their conduct. "Insensible men!" he cried out; "you seem to forget, though I cannot, the miseries to which you are devoting your families. I have a family within your walls, and that, too, not an ignoble one; and I cannot, without horror, think of them, as suffering the slow consuming agonies of hunger, or the ravages

of the sword. But it is not for them alone that I am anxious: take my own blood, if that will save you; most happy shall I be to die, if you will but return to your senses after my death."

Josephus's speech softened the hearts of a great many of the people, who left the city, and took refuge in the camp of the Romans.

But Simon and John, more bloodthirsty than ever, did not once think of giving up fighting; and they furiously shut up the gates to prevent more of the people from escaping.

The madness of these people increased from day to day. They plundered the rich; and ransacked their houses for corn, which they declared was concealed there. If they found any, they punished them for hiding it; and if they found none, they tortured them to discover where they had put it. Many poor starved wretches there were, who sold all they had in the world for one measure of barley or wheat (the richer, wheat, the poorer, barley), and shut themselves up in their houses, to live upon this as long as they could. Many ate it without grinding; while others made bread of it, but had no distinct meals, snatching up the bread and devouring it, half-baked, from the oven.

And sad it is to think, that, while the poor and

weak were thus suffering the horrors of famine, the stronger and more powerful were living in abundance.

We can have no idea of the state of mind to which famine reduces its miserable victims: mothers snatching the last morsel from their children's hands, and children tearing the food from the very mouths of their fathers! When a house was shut up, it was considered as a signal that the family were eating; and then did the robbers break open the door, and snatch the morsels from the hands of the wretched inmates. Even the aged and the children, had their victuals torn from their mouths in this terrible manner.

Thus were the poor afflicted, while Simon and John got what was taken from them, and shared it with the other men in power. No city was ever more dreadfully afflicted by crime and by poverty. Titus felt the greatest compassion; but he went on with the siege, believing he had no other means of ending its sufferings. He had raised up four great banks: but the one against the Tower of Antonia was destroyed by John, who from within undermined the ground upon which the bank was built: while the miners were at work, they supported the ground above them with beams laid across; and when they had com-

19



Page 145.

20



Page 149.

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pleted their labour, a large fire was made in the mine, with materials covered with pitch and bitumen. As the fire consumed the beams which upheld the superstructure, the bank fell in, with a prodigious noise. Smoke and dust arose in thick clouds; and by degrees a clear flame sprang up, which spread a sudden terror over the Roman legions. As this disappointment happened just as they had hoped to gain the tower, it cooled their ardour, and for a time, rendered success doubtful.

Two days after this, Simon made an attempt to destroy the other banks; for the Romans had placed their engines upon them, and had already begun to batter the wall. He set on two or three Jews, headed by a man named Chagiras (or *lame man*, from his usual ill luck), who snatched some torches, and rushed out to fire the engines of the enemy. These men broke through the Roman soldiers, and did not stop till they had set fire to the machines; nor would they retire till they saw the flames actually ascending. Then the Romans issued from the camp; and the Jews from the walls met and fought them, face to face. In vain did the Romans attempt to pull the engines out of the fire: the Jews caught hold of the battering-ram, although the iron was red-hot; and the

Romans, surrounded by flames, unable to save their engines, were glad to retire to their camp.

The Jews continued to follow them ; and, as they were joined by numbers from the city, their assault became almost irresistible ; nay, they proceeded as far as the fortifications at the camp, where they fought with the guards.

Stationed, however, in front of the Roman camp, stood a body of men in armour, who succeeded each other in turns. The martial law of the Romans was very strict about these men ; for it was death to any one of them who left his post. These soldiers would rather die fighting, than turn their backs to be killed afterwards by their own countrymen ; and the battle, therefore, between them and the Jews became very furious. The Jews, however, though they had not equal skill, were so desperate, that the Romans could not long keep their ground.

Titus reproached his soldiers, for allowing the Jews to put their camp in danger ; he then went round with a body of chosen troops, and fell upon the flank of the enemy, who turned immediately to defend themselves.

The two armies were now so mixed together, and the dust they raised was so great, that friends could no longer distinguish friends, and this

band of Jews fought without knowing whom they were killing. They fought, indeed, from utter despair, for they had no hope of ever reaching the city again. The Romans fought, with equal bravery, for the love of glory; knowing, too, that Titus was present, who would see and reward their valour: notwithstanding which, the Jews made their way back into the city; and the Romans despaired more than ever of taking a place defended by so desperate a set of men.

“Well, my dear Anne,” said Aunt Jane, “I thank you. We must now give over reading, for a short time, for the dinner hour approaches.”

CHAPTER IX.

Nothing happened after dinner, to prevent our party from sitting down to their work and going on with their book.

Anne opened her book, and, with a sigh at seeing it so near its end, went on reading.

Titus now called a council of war, to consult what was to be done. Some of the boldest of the chiefs advised that the whole army should attack Jerusalem at once; while the more cautious were for raising banks first.

But Titus did not quite approve of either of these plans. He was anxious, for his own glory, that the Romans should undertake some great work; yet he wished the siege to be quickly finished: he therefore proposed to build a wall round the whole city of Jerusalem; which would either drive the citizens to despair, by cutting off all means of escape, or completely reduce it by famine.

This suggestion was agreed to by his officers:

and Titus, after dividing his men into bodies, set them at work to build the wall. Each soldier was ambitious to please, and therefore the work went on briskly. The wall was about five miles in circuit, strengthened by thirteen buildings for garrisons; and, it is almost incredible to relate, the whole was completed in three days.

Titus himself went round the wall in the first watch of the night, to see that the guards did their duty; and two of his friends did the same at the other two watches.

Now all escape was really cut off from the poor Jews: famine, also, hastened its steps, and devoured whole families. The upper rooms of every house were filled by dying women and children; while the lanes of the city were strewn with the bodies of the aged. The young men wandered about the market-places like shadows, and fell down dead in the streets.

Few were buried: for the sick were not strong enough to perform that office for their friends; and those who still were healthy, were frightened by the numbers they should have to bury, if they once began. No lamentations were heard; for those who saw others die, expected themselves the same fate soon.

A deep silence was kept in the city; nor did

any one move about, except robbers, who were even more frightful to the citizens than death itself. The seditious leaders, at last, gave orders that the dead bodies should be thrown over the city wall into the valleys below.

As Titus was, one night, going his usual rounds, he passed the valleys, full of dead bodies; and the sight made him groan. He lifted up his hands to heaven, and prayed that this might not be laid to his charge.

The Roman soldiers, however, felt none of this amiable pity. They were supplied with corn and wine from the neighbouring countries; and they took a pride in boasting of their happy situation to their starving enemies; they held their meat up to the walls, and even pretended to waste it, in order to torture the Jews.

Still the factions would not yield: they were alike insensible to pity and to suffering; and Titus went on with his preparations for attack. He raised fresh banks, although his soldiers had to fetch the wood from at least four or five miles round; for all the trees about the city had been previously cut down.

The country, indeed, exhibited a melancholy appearance: without trees, or any of those plea-

sant gardens, that had before made the country round Jerusalem so very pretty.

A stranger visiting Jerusalem, or its neighbourhood, after some years' absence, would have been at a loss to know the place again : formerly so beautiful in its grandeur and fertility ; now so desolate and barren.

At length, after twenty-one days of hard labour, the banks were completed ; and became a cause of fear both to the Romans and the Jews. The Jews could have no hope of saving the city, unless these banks were burnt down ; and the Romans despaired of taking it, if they should fail. The Roman soldiers themselves began to feel weary with constant labour and watching ; and they were disheartened, too, by the steady courage of the Jews, the fighting part of whom no toils seemed to overcome.

But the quarrelsome disposition of the Jews in the city helped the Romans more than any thing else. They were not unanimous ; and went about in distinct parties, sometimes under one leader, and sometimes with another.

The first thing the Romans did was to set a vigilant guard upon the banks, which were of such great importance to them : and, next, to

attack the Jews on their walls ; which they did, with their battering-rams and engines, so successfully, that the Jews were forced to withdraw within the city. The Romans then placed the engines against the Tower of Antonia ; while the Jews threw stones and darts, and every thing they could pick up, to prevent them from approaching. Some few of the Romans, however, covered themselves with their shields, and reaching the tower, in spite of the wounds they had received, they managed to remove four of the stones from the foundation of its outer wall. Night came on, and prevented any more fighting ; but the wall had been so shaken by the battering-rams, that it gave way, and fell down suddenly.

The Romans expected great things from this accident ; but, in the morning, what was their surprise and vexation to behold a new wall, which John had built within the old one !

The Jews, on the other hand, were not afraid, so long as they had their Tower of Antonia standing, like a giant, to protect them.

Although the attack of the new wall could be attended with no great danger, it having been built hastily, yet Titus found his soldiers unwilling to venture upon the assault : he therefore

assembled the bravest of them round him, and addressed them thus :—

“ My fellow-soldiers ! I call you together, to remind you that you are Romans, born to conquer ! Will you, Romans, as you are, be inferior in courage to the Jews, our enemies ? You, who have gained almost all the world, will you now despair before a handful of desperate madmen ? Pluck up your courage, my countrymen, and you will soon break the hearts of these enemies, and may, perhaps, conquer them without bloodshed. If we gain the Tower of Antonia, the city soon will be our’s. And I should blush for shame, if I did not make that man to be envied who first mounts this tower. If there be one in my army brave enough to attempt such a thing, and if that man escape with his life, he shall have command over men who are now only his equals.”

Notwithstanding this speech, most of the soldiers were terrified at the thoughts of so much danger ; but there was one man among them, whose courage seemed equal to the attempt. His name was Sabinus ; he was by birth a Syrian ; a poor, little, thin, weakly-looking man. But this little man had a most heroic soul, and a mind greater than his body. He was the first to rise,

and said : “ I, O Cæsar, will be the first to mount the wall, and may success attend me ! But, remember, if I fall, that I volunteered my life for your sake ! ”

When Sabinus had said this, with his left hand he spread his shield over his head, drew his sword with his right, and marched up to the wall. Eleven others resolved to imitate his brave example, and he led the way.

The Jews, who guarded the wall, threw darts, and rolled large stones down upon these men. But Sabinus put the darts aside, and would not be stopped, till he reached the top of the wall, where he put the enemy to flight. The Jews, astonished at his boldness and strength, and believing that he was followed by numbers, were retreating ; when Sabinus, who had gained the top, stumbled over a stone, and fell headlong, with a very great noise. Upon this, the Jews turned back, and finding him alone and fallen, they threw darts upon him from every side. Sabinus got up on one knee, covered himself with his shield, and for some time defended himself against them all, and wounded many.

But his right hand was at last forced to give way, from the number of wounds he had received ;



21.



Page 154.

22



Page 157.

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and when his body was quite covered with darts, he dropped down and died.

Sabinus deserved a better fate; though his fall was to have been expected. As for his brave companions, three of them were killed with stones, as they ascended the walls; and the other eight, being wounded, were pulled down by the Romans, and carried back to their camp.

Two days afterwards, another attempt was made against the tower, with more success. Twelve of the men, who kept watch upon the banks, got together, and calling to them the standard-bearer of the fifth legion, two others of a troop of horsemen, and one trumpeter, they crept gently along, at the ninth hour of the night, through the ruins, up to the Tower of Antonia. They cut the throats of the first watch, who were sleeping, got possession of the wall, and ordered the trumpeter to sound an alarm. This roused the rest of the watchmen, who, starting from their sleep, fled, without waiting to see how many of the enemy had got in. Titus, on hearing the sound of the trumpet, summoned his army, and, leading on his officers, ascended the wall, followed by the rest of his troops.

The Romans now rushed towards the Temple,

thinking the city must be taken, if once they had possession of that : while both parties of the Jews joined in their anxiety to prevent them.

A terrible battle was fought at the entrance ; the Romans endeavoured to force their way into the Temple, while the Jews drove them back to the Tower of Antonia. Darts and spears were laid aside ; each party drew their swords, and fell upon each other, hand to hand. The place was so small, that they fought at random ; and the noise made by the heavy-armed Romans, when they fell on the ground, was very tremendous. Whichever side was for a time victorious set up a loud shout ; while the vanquished were almost equally noisy in their lamentations. There was no room either for flight or pursuit ; those who came behind pushed on the foremost, till they met face to face with their enemies.

But the violent zeal of the Jews was too much for the skill of the Romans ; and the battle was this time in their favour. It had lasted several hours, and still fresh Jews came pouring from the city to defend their Temple ; while but a part of the Roman army could be brought up. For the present, therefore, the Romans were obliged to be content with the conquest of the Tower of Antonia.

We should not omit to mention here another instance of Roman valour, in a centurion, of the name of Julian. He was by birth a Bithynian, a man of great fame, owing to his skill in war, the strength of his body, and his courageous disposition. This man was standing by Titus, in the Tower of Antonia, when the Romans were giving ground; and, leaping down, he, with his single arm alone, put the Jews to flight, and made them retire as far as the corner of the inner temple. The Jews fled from him in crowds, fancying his strength more than human. Onward he rushed, through the midst of them, as they were fleeing, and killed all who came within his reach.

Titus watched him eagerly, wondering at his extraordinary deeds; but, at last, he saw him stagger, and fall on the pavement of the Temple. His shoes, like those of all the Roman soldiers, were full of thick and sharp nails; so that when he ran on the pavement of the Temple, which was smooth, being inlaid with marbles of different colours, it was no wonder that he slipped. The noise made by his armour as he fell, caused those who were running away to turn back. The Romans set up a shout at seeing their fellow-soldier in danger; while the Jews rushed upon him in crowds, and struck him with their spears and

their swords on all sides. He held up his shield, and wounded many with his sword; but he in vain attempted to rise: he was always thrown down again; and, after a brave defence, was killed by the numberless wounds he received from the hands of his surrounding enemies.

Titus, who had been looking on with great interest, felt much concerned at the melancholy fate of this brave man, and often attempted to rush up to his rescue; but the nature of the place prevented him; nor could he find any who were willing to follow in so dangerous a scheme.

The Jews caught up the dead body, and pursued the Romans to the Tower of Antonia, in which they shut them up. Many of the Jews, too, performed wonders that day, and gained great fame in the city.

Titus now gave orders that his soldiers should dig up the foundations of the Tower of Antonia, and make a passage for the rest of his army to come up. He then sent for Josephus, and desired him to talk to his countrymen, and offer terms of peace to John, if he would but spare the Temple.

John would not listen to Josephus, whose speech, which was interrupted by his tears and groans, had more effect upon the better kind of

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citizens, many of whom would have left the city and joined him, if they had not been afraid of John. Some, however, did escape privately, and went to the Romans: among these were some of the nobility, and many of the priests, and the high priest's sons.

Titus received these men kindly, and sent them to the small city of Gophna, to reside there, till he should be able to restore them to their possessions: and happy were they at finding they had escaped the horrors of war, and were allowed to live peaceably. The Jews then gave out that these men had been slain by the Romans, since they were not to be seen; which report deterred many others from following them. Titus, therefore, recalled them from Gophna, much to their regret, and sent them with Josephus round the walls, to shew themselves. But their tears, and their entreaties that their countrymen would leave off fighting, and spare the city, were only laughed at by John's party.

The peaceful Temple, with its marble courts, looked like a warlike citadel. It was strewed with dead; men with reeking swords rushed through the Holy Place, and even into the Holy of Holies. The Roman soldiers, they knew not why, shuddered at this profanation. Titus re-

monstrated. " You prevent strangers from entering this Holy Place ; you kill them, if they attempt to do so ; we respect you for that ; but you defile it yourselves. I call upon my army, I call upon the Jews who are here, I call upon you yourselves, to witness, that it is not I who force you to this sacrilege."

Titus, finding that nothing could soften the hearts of these men, and that he was obliged to continue the siege, gave orders that his army should attack the guards of the Temple, about the ninth hour of the night. He himself put on his armour, and was ready to go with them : but they all joined in entreating that he would not endanger his person. They should fight better, they said, if they felt sure that he saw them, and was himself safe : so he stationed himself in a high place in the Tower of Antonia, from which he could overlook all that was going on.

The soldiers who were sent to attack the Temple, did not find the guards asleep, as they had hoped ; but were obliged to fight them, hand to hand ; which gave time for the other Jews to come up, when a terrible battle ensued. The Romans fought with valour, for they knew that Titus was watching them ; the Jews, too, fought with no less courage, for they were defending

their sacred Temple; and, after many hours' combat, neither side having gained ground, they separated.

The Jews in the Temple, taking courage, went every day to drive away the Romans from their banks; but, not succeeding to their wishes, they had recourse to stratagem. They filled the spaces between the beams of the outer cloister of the Temple with bitumen, pitch, and other combustible matters; and then retired to the inner cloisters, as if fatigued with the labour of fighting. The Romans, who saw them retreat, but did not know what they had previously done, eagerly followed them; and, putting their ladders to the cloister, made haste to get up. When the cloister was full of men, the Jews set fire to it, and the flames burst out with a tremendous flash.

The Romans were seized with consternation, when they found themselves surrounded by the flames; some threw themselves backwards into the city, others fell among their enemies; and many, jumping down to their companions, broke their limbs. The only consolation they had in their distress, was to perceive that Titus was grieved for them: for he called out to them, and urged the other soldiers to do what they could to

help them. But it was of no use; all who remained in the cloisters were burned to death, except a young man, named Longus; he escaped the flames, and the Jews offered him his life, if he would come down: but his brother, Cornelius, entreated him not to do so, for the honour of the Romans, or for his own glory: so Longus drew his sword, and put an end to his own life. The cloister was burnt, as far as John's Tower; and, the next day, the Romans set fire to the northern cloister, and consumed that also.

All this time, numbers were daily perishing for want of food. Wherever any thing like food was to be found, relations, friends, and neighbours, began to fight for it. Some fed upon shoes; others were forced to be contented with hay wisps. The state they were reduced to was most dreadful; and their very enemies compassionated their sufferings.

"That will do, for this evening, my dear niece," said Aunt Jane; I fear we are now getting very near to the time when Jerusalem is destroyed, and I would willingly postpone reading the melancholy story till to-morrow morning.

Some young visitors having arrived, Aunt Mary introduced, that evening, a game of her

own invention ; which, afterwards, became a very fashionable one with numbers of young people.

The whole party divided themselves into two sets ; the good-natured Aunts each headed a party : and Aunt Mary proposed that one party should go out of the room and fix upon some fact from history, and each person take his part, and then they should come in and act it in the parlour ; while the other party should try to guess what fact it was.

Aunt Mary proposed to her party, that they should act the escape of Josephus from Tarichæa. She herself performed the part of Josephus, Fanny was the wicked John, and the rest were the angry multitude ; some of whom waited upon Josephus in his own house, and got a good beating. They performed this very well indeed, and excited peals of laughter from the other party ; while Aunt Jane and Anne looked at each other significantly, as much as to say, " We have found you out, good people ; we have not quite so soon forgotten poor Josephus's adventures, though they were at the beginning of the book."

Aunt Jane and her party then went out, having beforehand settled to act the death of Cæsar.

Aunt Jane wished to bring the young people

forward ; and, therefore, she insisted upon being herself only the statue of Pompey the Great, before which Cæsar was standing when he was stabbed, and upon which he fell. Anne was Cæsar's wife ; the boys divided the other characters, and acted with great spirit, shewing that they knew what kind of people the Romans were.

This party was very much applauded : but the fact they acted was so familiar, that it was guessed at immediately.

They continued playing at this game for some time ; and, when they had done, all agreed to thank Aunt Mary for teaching it to them ; and they fixed upon it the name of " Historical Facts ;" which was ever after a very favourite game with them.

CHAPTER X.

“WELL, Aunt Jane,” said Anne, as she took her usual station, next morning, on the stool, with her map before her, and her book open, “I suppose we shall see the last of poor Jerusalem to-day? I shall mourn, indeed, as much as if I were a Jew myself!”

“You seem to be a little prate-apace, Anne,” said Aunt Mary, “talking on at such a fine rate. Suppose you let us hear the book: that may be better worth attending to.”

Anne looked up in Aunt Mary’s face, to see if she were quite serious; but finding a half-kind of smile on her countenance, she made no answer, but went on reading.

For six long days, the strongest and largest engines had battered the wall, without making the least impression, when Titus ordered the huge battering-rams to be placed against the west side of the Temple. The building, however, was so strong, that they could not injure it. Some other

Romans attempted to undermine it; and they actually removed a few stones from the foundation; but as the gate was still supported by the inner stones, the attempt was, on the whole, unavailing.

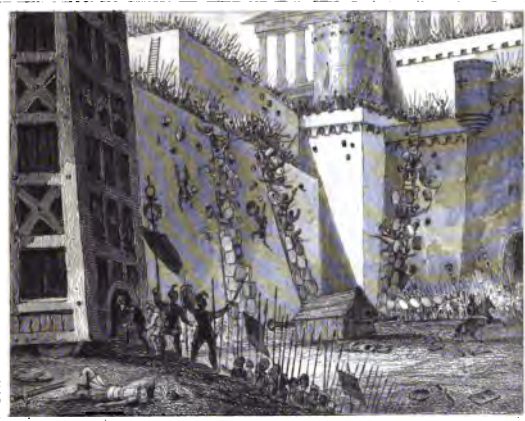
The soldiers, despairing of every other method, at last brought their ladders, determined to climb up to the cloisters. The Jews were too sly to interrupt them in this; but when they had got to the top, they fell upon them, and thrust them down backward, or fought with them: some they beat; they threw whole ladders of them down again: and some of the bolder Jews even followed the Romans down, and took possession of their engines.

When Titus saw this dreadful slaughter of his men, he felt convinced that it was too late to think of saving the Temple; and he gave immediate orders that the gates should be set on fire.

The silver, with which the gates were covered, melted by the heat, and dropped down, while the wind carried the flames quickly to the wood within; whence they spread rapidly, and caught the cloisters.

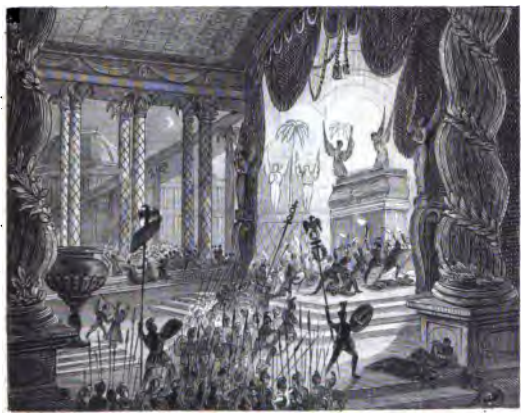
The Jews, beholding this fire suddenly surrounding them, were lost in astonishment, and their spirits sank; they neither attempted to de-

23



Page 166.

24



Page 169.

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fend themselves, nor to put out the fire; but stood, looking on, in silent despair. The fire continued for two days, and consumed the greater part of the cloisters, which surrounded the Holy House, or inner part of the Temple.

On the third day, Titus had a consultation with his generals, as to the necessity of setting fire to the Holy House. His own opinion was, that they ought to destroy the Jews, but not their buildings; and he advised, by all means, that they should save so fine a work as the Temple, which would be an ornament to the Roman empire. Several of the commanders being of the same opinion, Titus sent some chosen troops to make their way through the ruins of the cloisters, to put out the fire.

By this time, the Jews had recovered from their panic, and boldly attacked the soldiers who were guarding the outer court: but Titus, seeing, from the Tower of Antonia, that these guards were not strong enough to defend themselves, sent a troop of chosen horsemen, with whom the Jews continued to fight valiantly, till, overpowered by numbers, they were forced to retreat into the inner court, where they shut themselves up.

The next day was a sad one to the inhabitants

of Jerusalem, and, indeed, to all Jews. Titus wished to spare the Temple; he admired the *grândeur* of the building, and felt a respect for it. But the fall of Jerusalem, and her beautiful Temple had been predicted long before, and now was the time for the fulfilment of the prophecy.

“I remember, in the New Testament, Aunt,” said Fanny, “that when His disciples were shewing our Saviour the buildings of the Temple, He told them that there should not be left one stone upon another that should not be thrown down.”

“Yes,” said Aunt Mary, “and it had been foretold, too, by Moses.”

Titus had relaxed the siege awhile, and withdrawn his men into Antonia, in order to prepare for a new attack on the following day.

It was on the tenth of August, a day memorable for the destruction of the former Temple,—it was a quiet summer evening—and Titus had withdrawn to rest, when a wild and terrible cry was heard; and a man came rushing in, with news that the Temple was on fire. Some of the besieged Jews had sallied out to attack the men employed in extinguishing the fire that was consuming the cloisters; the Roman soldiers drove them back, and entered with them into the Holy place, to the very door of the Temple. Here one

of the soldiers, without waiting for any orders, or without thinking of what he was about to do, snatched up some of the burning materials, and, being lifted up by another soldier, set fire to a window, through which was a passage to the rooms round about the Holy House.

As the flames ascended, the Jews raised a great lamentation, and ran to prevent their spreading. They no longer thought of saving their own lives ; in this moment of dreadful affliction, they suffered nothing to restrain their force, since the Holy House, for whose sake they had already done and suffered so much, was burning.

“ In fact, Anne,” said Aunt Jane, “ you perceive that this was done, not in obedience to the orders of Titus, but expressly against them.”

“ I should think, Titus would be greatly vexed, Aunt : if I were he, I should have the disobedient soldier well punished.”

Titus rose in great haste, and ran to the spot, in order to have the flames extinguished, and was followed by his commanders, as well as by the whole army, in great astonishment ; and a great clamour was raised, as might be expected.

Titus did all he could to stop the progress of the fire. He called to the soldiers with a loud voice, and held up his right hand, by way of

signal : but they would not, or could not, see or hear. They crowded into the Temple ; the foremost were trampled on by others ; while many fell among the ruins of the cloisters, which were still hot and smoking, and were destroyed in the same miserable way as those whom they had conquered. When they came near the Holy House, they even pretended not to hear the orders of Titus, but encouraged those who went before them to increase the fire.

The Jews were everywhere beaten down ; their terror and agitation preventing them from making any regular resistance.

Titus, finding his voice not attended to, and that the flames proceeded with great fury, went himself, with his commanders, into the Holy House. Their astonishment and admiration at the beauty and splendour of the building were very great. As yet, the inner part of the house was not injured, and Titus was in hopes it might be saved.

He endeavoured to persuade his soldiers to stop the fire ; and he even gave orders to the Centurion, Liberatus, to beat the soldiers who would not do so ; but their respect for Titus was not so great as their curiosity, combined with

their hatred of the Jews. The hope of plunder, too, led them on: for, seeing the doors and walls glittering with gold, they fancied the place must be filled with it.

Titus was prevented from any farther exertion to save the Temple; for, as he was coming out again, to speak to the people, one of his soldiers threw some fire upon the hinges of the gate, in the dark. The flames spread directly, and burst out from within the Holy House itself, which was soon burnt to the ground. Titus and his commanders slowly retired, grieving, as well they might, that so ancient, so curious, and so grand a building should be destroyed.

"That surely could not be the very Temple which King Solomon built, Aunt?" said Fanny.

"No, my dear," answered Aunt Jane; "the temple that Solomon built was destroyed by the Babylonians; the temple of which we have been speaking was built by Haggai, in the second year of the reign of Cyrus, and repaired so considerably by Herod, that it might be almost called a third temple."

"Altogether, how many years had there been a temple in Jerusalem, do you think, Aunt?" said Anne.

"I think, more than one thousand years, my dear : and this very temple had been built more than six hundred."

Anne took up her book again.

While the Temple was burning, a sad scene of horror was going on throughout Jerusalem. The hill on which it stood was high ; and as it occupied a great deal of ground, it seemed as if the whole city were on fire. The Roman legions set up a terrible shout ; and slaughter and plunder seemed to be the only things they thought of. Old men, children, priests, and women, were all put to death, without distinction. Those who were already nearly speechless with famine, when they saw the Holy House on fire, spent their last breath in groans ; and the surrounding mountains echoed with the lamentations of the poor Jews.

The Romans judged it now useless to spare any part of the Temple ; they set fire to the remaining cloisters, as also to the treasury, which contained the riches of the Jewish nation : money, garments, and precious goods, being all deposited in it. The outer part of the Temple, in which a great number of women, children, and men had taken refuge, was fired before Titus had decided what should be done with them ; and the

poor wretches either were burnt with the cloisters, or threw themselves headlong down the precipice.

This last disaster was occasioned by a false prophet, who had made a public proclamation in the city, that very day, that "God had commanded them to get into the Temple, where they should be delivered in a miraculous manner."

The miserable people were easily deluded to their ruin by such false prophets, who seemed to spring up in order to increase their evils. At the same time, they neglected signs, which many declared had appeared to foretel them of their fate. A great light was said to have been seen to shine about the altar, in the night-time. The eastern gate of the inner temple, which was of brass, and so very heavy, that twenty men could scarcely shut it, had opened of its own accord. At sunset, the resemblance of chariots and troops of men in armour had been seen running about in the clouds, and surrounding the city.

These things appear strange and unlikely : but they were related by those who said they had actually seen them ; and were interpreted at the time as signs of the approaching destruction of Jerusalem.

And then singular things happened. There

was a poor husbandman, who came to the feast of tabernacles; four years before the war began, while the city was in a very peaceful state; and he began on a sudden to cry aloud, "*A voice from the East! A voice from the West! A voice against Jerusalem and the Holy House! And a voice against the whole people.*" He was taken up and punished; but he went on crying out, till the rulers brought him to the Roman governor, who ordered him to be severely whipped.

At every stroke of the whip, he cried out in the most lamentable tone: "Woe, woe to Jerusalem!" and these words were all he was known to utter for seven years, till the city was besieged by the Romans.

During the siege, as he was going round the walls, he cried out, "Woe, woe to the city again, and to the people, and to the Holy House!" And then he added, "Woe, woe to myself also!" when a stone came from one of the engines, and killed him on the spot.

The Romans now collected their ensigns, and placed them at the eastern gate of the Temple, where they worshipped according to their own religion, and hailed the Conqueror Titus. The soldiers got all the spoil they could; but the priests still kept on the top of the wall.

A curious story is told of a boy, among them, who, being very thirsty, desired the Roman guards to give him their right hand, that he might come down and drink. The guards were sorry for him, and gave him their right hands ; so he came down, and having drunk some water, ran off to his own friends. They reproached him for his treachery : but he cunningly answered, that they had given him security to come down and drink, and he had done so. Five days afterwards, the poor priests came down, pining with famine, and begging for pardon. But Titus answered, that it was now too late to think of pardon ; the time was past ; and it was but just they should perish with the house to which they had belonged : so he ordered them to be put to death.

He was rather more merciful to the tyrants Simon and John, who sent to desire to treat with him by word of mouth. He stationed himself and his generals on the western side of the outer court of the Temple, while Simon and John, with their friends, were on the opposite side of a bridge, which was between them. The Jews stood in trembling anxiety, to know how Titus would receive their petition ; while the Romans were almost as curious to know the result ; when Titus addressed them to the following effect :—

“ I should hope, Sirs, that you are now satisfied with the miseries you have brought upon the nation of the Jews, by your madness and folly. What have you now to depend upon? Your people are dead ; your Temple is gone ; your city is in my hands ; and your own lives are in my power ! However, I will not imitate your madness. I will spare your lives, if you will lay down your arms, and give yourselves up as my prisoners. I will act like a mild master of a family : I will punish those who deserve it, and treat the rest like friends.”

To this speech, the tyrants replied, that they could not accept this offer, because they had sworn never to do so ; but, if they might have liberty to pass through the wall with their wives and children, they would go into the desert, and leave the city entirely to Titus.

Titus, angry that they should speak to him as if they had been the conquerors, would not consent to their desire, but ordered his soldiers to burn and plunder the city. The next day, therefore, a great many of the public buildings, and the palace of Queen Helen, were burnt ; besides private houses. Simon and John, with their party, rushed into the royal palace, and, for some time, resisted the Romans, who, how-

ever, had now got possession of all the Lower City. They did not get much plunder ; for the Jews had carried all their treasure into the Upper City ; and to the taking of this Titus now turned his attention. It was built on so steep a hill, that it became necessary to raise banks, from which the Romans might attack it ; and with difficulty they obtained the wood to build them with. In about a fortnight, the Romans were able to bring their engines to the wall ; and the Jews, despairing of defending themselves, fled, some to the citadel, and some to the caves and subterranean vaults.

Some few remained, to attack the Romans, who brought the machines ; but, being dejected and weak, they were easily overcome.

When the wall was beaten down, they applied the huge battering-rams to the towers ; and then, indeed, the Jews were terrified. Even the proud tyrants themselves were now humbled, and tried to escape ; but Roman soldiers, with their swords drawn, met them in every direction. These poor wretches were now, indeed, objects of compassion ; they fell upon their faces, lamenting their blind madness, and were too much overcome to attempt again an escape.

The Romans, having now become masters of

the walls, placed their ensigns upon the towers, and shouted for joy : though they could scarcely believe they had gained so easy a victory. The silence throughout the city surprised them ; but when they entered the lanes and houses, and found whole families who had died of famine, their surprise was turned to horror, and they came out again, without touching any thing.

When Titus himself entered this city, he was struck with admiration at the fine buildings, and particularly with the towers, which the Jews had so madly deserted. He felt convinced, that if they had exerted their usual energy, he never should have been able to take these strong-holds ; and he confessed to his friends, that he perceived a superior power had assisted him in the conquest of such a city.

Titus felt rather at a loss as to what he should do with the Jews, who still remained ; and, at last, he ordered a friend, named Fronto, with one of his freed men, to decide for him. They selected the young and healthy men, to ornament the triumph, which was to grace the victorious return of Titus to Rome ; while all others, above seventeen years old, were put into bonds, and sent to the mines of Egypt.

The number of prisoners amounted to ninety-

seven thousand, while those who had been killed during the siege were eleven hundred thousand. These were not all inhabitants of Jerusalem ; but it happened that the siege began at the time of the feast of unleavened bread, when Jews from distant places resorted to Jerusalem. This may account for the famine, which raged so dreadfully, and so much assisted the Roman arms.

The only people who now remained to be conquered were those who had concealed themselves in the caverns, to the number of two thousand. Many here died of famine ; and John, who had escaped thither, was now so reduced by hunger, that he was begging for food ; and at last entreated the Romans to give him their right hands for security. He was, however, sentenced to perpetual imprisonment ; and Simon, his fellow-tyrant, was reserved for a fate still more humiliating. The manner in which this miscreant was taken was as extraordinary as his life. When he found the city captured, he took a few faithful friends, among whom were some stone-cutters, with a number of iron tools, and a store of provisions, and let himself and his companions down into a cavern, which was not visible above ground. When they got to the bottom, they continued digging, in hopes that in time they

should be able to make themselves a way out. But they got on slowly, and were soon in want of provisions. Simon, therefore, thinking to astonish and delude the Romans, dressed himself up in a white frock, over which he buttoned a purple cloak, and, thus attired, rose out of the ground in the place where the Temple had stood. At first, the Romans were astonished; but they soon came a little nearer, and demanded who he was. As he would not answer them, they called their captain, Terentius Rufus, who was not long in discovering who he was, and what was his purpose.

He therefore ordered him to be seized, and shut up in prison; and sent word to Titus that he had taken Simon. Titus directed that he should be kept a prisoner, to appear in his triumph at Rome. It is sad to relate, that this trick of Simon cost his companions their lives; for they were quickly discovered through the opening which Simon had made.

Thus ended the famous siege of Jerusalem, by the Romans, in the second year of the reign of Vespasian. The city was about eleven hundred years old: but neither its antiquity, nor its riches, nor the religious veneration paid to it, was able to save it from destruction.

LAMENTATION OVER JERUSALEM. 181

"I think, Fanny," said Aunt Jane, "that I heard you repeat some lines out of the 'Fall of Jerusalem,' in which Javan, the Christian soldier, is lamenting its destruction. Can you remember them, my dear?"

"I think I can, Aunt: I will try, at least," said Fanny,

"Oh! fair and favour'd city, where of old
The balmy airs were rich with melody,
That led her pomp beneath the cloudless sky,
In vestments flaming with the orient gold!
Her gold is dim, and mute her music's voice,
The Heathen o'er her perish'd pomp rejoice.

How stately then was every palm-deck'd street,
Down which the maidens danced with tinkling feet!
How proud the elders in the lofty gate!
How crowded all her nation's solemn feasts,
With white-rob'd Levites and high-mitred Priests!
How gorgeous all her Temple's sacred state!

Her streets are razed, her maidens sold for slaves!
Her gates thrown down, her elders in their graves!
Her feasts are holden 'mid the Gentiles' scorn!
By stealth her Priesthood's holy garments worn!
And where her Temple crown'd the glittering rock,
The wandering shepherd folds his evening flock."

Having completed this war, Titus thought it right to thank and praise his brave soldiers. He

therefore had a grand tribunal built, around which he summoned all his army ; he stood in the midst, elevated above the rest, and returned them thanks, in a very handsome manner ; after which he ordered a list to be read of those who had particularly distinguished themselves by any exploits. These he removed to higher ranks, placing with his own hand crowns of gold upon their heads, and golden ornaments about their necks. He likewise gave them spears of gold, and ensigns of silver ; and divided among them the spoils taken from the enemy.

He then came down amid general acclamations, and offered thanks to his own gods for the victory he had gained. After remaining and feasting with the commanders a few days, he left a legion to guard Jerusalem, and marched with the rest of his army to Cæsarea, to wait till spring should allow of his return to Rome.

Vespasian, his father, Emperor of Rome, was not a little pleased at this conquest of his son ; and he, as well as all the heads of the different states, sent letters of congratulation to Titus, begging him to come and keep his triumph in Rome, as soon as he possibly could.

However, as the winter season still prevented Titus from going to Rome, he determined to

pass the time in travelling through Judea ; the whole of which, after the conquest of Jerusalem, submitted to his power. As he went along, he met with a very remarkable river. Its current was very strong, and it had plenty of water ; but its spring flowed only every seventh day, and was quite dry for the six following days : on which account it was called, among the Jews, the *Sabbatic River*.

“ How curious ! ” said Anné. “ Do you think, Aunt, there is such a river now in that country ? ”

“ No, my dear ; it has now entirely vanished. But it has been mentioned by other authors, as well as by Josephus,” said Aunt Jane.

As Titus approached the city of Antioch, in Syria, he was met by a multitude of men, women, and children, who, after saluting him, returned back to the city with him. All the way, they entreated Titus to cast out the Jews from their city ; but he replied : “ How can this be done, since they have now no country of their own to return to ? ”

This was an instance of the mercy of Titus ; and he shewed great feeling likewise, when, in the course of his journey, he passed by the ruins of Jerusalem, and lamented over them, regretting that he had been the instrument of destruction to so noble a city.

In the spring, Titus returned to Rome, taking with him those Jews whom he had reserved to grace his triumph. While he was at some distance from Rome, his father and brother, Vespasian and Domitian, met him; and Vespasian determined that his own triumph and those of his sons should take place on the same day. On the day appointed, not one person of the whole city was left in it, but all hastened out to behold the scene. The multitude hailed the father and the sons, who had again met, after a victorious career in distant parts.

Vespasian and his sons were clad in silken garments, and crowned with laurel. After the people had saluted them for some time, Vespasian commanded silence, while he put up solemn prayers; during which he covered his head with his cloak. Titus imitated his father; and then, after a short speech to the people, Vespasian sent them away, to a dinner prepared for them by the Emperor. They then retired to the "*Gate of Pomp*," through which all public processions passed; and after taking some food, and having their triumphal garments put on, they marched on in triumph through all the theatres and public buildings.

It would be vain to attempt to describe all the

magnificence of these spectacles ; but we refer our young readers to their own History of Rome, and conclude by telling them, that after the triumphs were concluded, Vespasian built a Temple of Peace, which he adorned with pictures and statues ; and in which he deposited, as trophies of his glory, all the golden vessels and instruments that had been taken out of the Jewish Temple.

“ Well,” said Anne, as she laid down her book, “ I am sorry it is over ; but will you tell me, Aunt, what became of Josephus ? I wonder if he still remained living with the Romans ? ”

AUNT JANE. Josephus, you remember, was at the siege of Jerusalem, in the Roman army : after the taking of the city, he shewed his affection to his friends, by procuring their pardon from Titus, who respected him. He got one hundred and ninety friends released, besides his own family ; and, one day, as he was passing through a village, he saw a number of persons crucified, three of whom he remembered having formerly known ; he ran, therefore, and with tears entreated Titus to spare them ; so Titus had them taken down, and great care was bestowed to restore them : but two of the three died ; the other recovered. Josephus accompanied Titus to Rome, and was taken

good care of by Vespasian, who gave him an apartment in his own house. After the death of Vespasian, Titus still continued his friend, and granted him an annual pension. I ought not to forget to tell you, that Josephus was the means of saving the holy writings out of the temple.

END OF PART I.

WARS OF THE JEWS.

PART THE SECOND.

CHAPTER I.

A YEAR had elapsed since Anne's delightful visit to her Aunts, and the perusal of the "Facts from Josephus." Anne's time had not been mis-spent, nor had her Aunt's kindness been thrown away. Her mind was stored with historical facts; she was never tired of gleaning information; her father encouraged her to read properly, that is, to make herself perfect mistress of one book before she began another. There was, therefore, no confusion in Anne's brain; she had not forgotten the melancholy events of the war between the Jews and the Romans, which had ended so terribly for the Jews; whose nation

was scattered, and their temple destroyed. Her inquisitive mind had often made her ask Aunt Jane what had afterwards happened to this once powerful people, who were now, as she well knew, scattered all over the world, despised and ill-treated wherever they went. Her Aunt had promised to satisfy her curiosity shortly ; and on Anne's next birthday, she came loaded with a bundle of papers under her arm.

"Here, dear Anne," she cried, "is enough to satisfy your curiosity, and to answer every question, past and to come, about the history of the Jews. Believe me, it has cost me no little trouble to collect these *additional facts*, which I have written out, and which you may read at your leisure. You will not forget, that you left Jerusalem just after the demolition of the Temple ; indeed, of the city too. I would willingly read on with you, but the illness of your Aunt Mary obliges me to return home."

Anne regretted that she could not have the benefit of her kind Aunt's remarks ; but her regret gave place to her curiosity, and she lost no time in beginning her narrative.

The fall of Jerusalem did not quite destroy the spirit of all the cities of Judea. Three strong forts, Massada, Herodion, and Machærus, re-

sisted the arms of Bassus, the Roman general, who was sent to subdue them. Herodion capitulated at once: Machærus, a strong fort, on the summit of a lofty crag, whose deep ravines extended to the shore of the Dead Sea, defied the enemy. The fort was as beautiful as it was strong; it was adorned by noble palaces, and supplied with water by means of ample reservoirs. Bassus attacked the eastern side; and many fierce conflicts took place between his soldiers and those of the garrison. One of these Jews, the young Eleazar, spirited and valiant, distinguished himself peculiarly: he was always the first to attack, the last to retreat, and with his single arm would hold off the enemy, and make time for his companions to escape. After battle, one day, this brave youth fearlessly strayed without the wall, when an Egyptian soldier, named Rufus, belonging to the Roman army, a man of unusual strength, rushed upon him, took him, armour and all, and bore him off to the camp. A loud cry announced to the Jews their loss; and Bassus ordered him to be publicly whipped before the walls; he also had a cross set up, to make his unhappy countrymen believe that the spirited youth was to suffer an ignominious death. The friends and relations of Eleazar were powerful; and through their

influence the citadel surrendered, and Eleazar's life was spared. Massada, which still held out, was besieged by Silva, who succeeded Bassus in his command of the Roman forces. The situation of Massada greatly resembled that of Machærus; it could be entered only by two narrow paths up the rock; one of these was a rocky stair on the very verge of the Dead Sea; this path was called *the serpent*, from its winding; if the foot slipped, death was certain. Four miles of this dangerous kind of road led to Massada, which was beautifully situated on a fertile plain. It had a high wall, a mile round: a strong palace, built by Herod, with sixty towers, added to the fortifications of this singular place. Water and provisions of every kind were abundant. The place was well manned too; and Herod had supplied it with armories sufficient for ten thousand men. Another brave Eleazar commanded this place; but he and his fellow-citizens were fanatics; to yield to a foreign dominion, they thought as bad as to betray their religion; and they vowed to die rather than do either.

The battering-rams of the Romans were set to work; and Silva, to assist their devastations, ordered firebrands to be lighted, and so disposed

as to burn the beams which supported the cross walls of the fortifications.

The flames arose, and a north wind seemed to blow them towards the Roman encampment, which, for a time, they threatened with immediate destruction. But, suddenly, the wind, shifting, drove the fire into the fort, and the wall was destroyed. The Romans retired to their camp, to prepare for their next day's attack, with full confidence of success. But Eleazar was not the man either to flee or to yield; he summoned his followers: "My brave men!" said he, "we must remember the principles which have guided us through life; we must die as we have lived. God has abandoned us! The fall of the Holy City, the ruins of the Temple, this consuming fire, too, plainly shews us that it is so! We must submit to God, though not to man." He proposed, therefore, to set fire to the city, and that they should all perish together, with their wives and children, and thus avoid the Roman yoke. Enthusiastic as they were, the men thought of their wives and children till the tears rolled down their cheeks; but Eleazar spoke of the immortality of their souls, and the happiness of the life to come.

This, you will say, was absurd enough, after

having said that God had abandoned them. For those whom God abandons, can never enjoy His presence, either here or hereafter ; and His presence alone is life and happiness. However, this desperate man worked them up to such a pitch, that they thought of nothing but self-destruction : they embraced their little ones and their wives, and stabbed them to the heart ; then, hastening to follow them, they made a funeral pile ; chose ten men to be executioners to the rest ; and, one after the other, submitted gladly to the stroke of the axe. The ten then cast lots which of them should die last ; and the last man, after lighting up the dread pile, thrust a sword into his own breast.

The Roman army came up next morning, advancing silently and cautiously ; they scaled the walls, entered the city, gave a shout, and looked everywhere for the enemy, but not a sound met their ears ; not a human being crossed their path ! At length, an old woman and a few children crept out of a cavern which had concealed them, and led them to the palace, where the dreadful scene confirmed the account given by the woman.

This was the finishing stroke of the conquest of Judea : the lands were sold, and the produce was

sent to the treasury of Vespasian. The yearly tax, which had been paid by every Jew in distant parts of the world, for rebuilding and maintaining the Temple, was ordered to be paid towards the rebuilding of the Temple of Jupiter, which had been consumed by the flames of war about the same time.

“ Alas, poor Jews !” said Anne, as she put down the paper, “ your land is given to strangers ! Your worship money goes to the heathens !”

The fate of Josephus, the historian, has been before related. Agrippa, the last of the royal race, continued a resident of Rome ; and, amid the pomps and luxuries of the capital, forgot his country’s groans. Berenice, his sister, the kind-hearted interposer for the Jews, was near becoming Empress of Rome ; for Titus wished to make her his wife. But the Romans were horror-struck at the thoughts of having a Jewish empress, and prevailed upon Titus to give up his design.

The history of the Jews, as a nation, is from this time lost ; henceforward they were scattered abroad among other nations ; but they retained, and to this day do retain, the same manners, customs, laws, language, and religion. They are

still proud of the glory their ancestors enjoyed, and they look forward to a future restoration to their own land ; as they believe their Messiah is still to come, and that they shall have again a glorious reign on earth under him.

The Jews are a singular people, inasmuch as they accommodate themselves to every climate and every government ; they seldom marry with strangers, and eat no meat but what is killed by a Jew. Appearing strangers rather than inhabitants of every country, they dwell apart. They learn the language of the places where they dwell, for purposes of trade ; but read their sacred books in the Hebrew. As we go on in our history, we shall see them robbed, persecuted, and massacred ; still we shall find them, with quiet industry, making their way. In spite of frequent massacres, they spring up in every quarter ; repeatedly plundered, yet ever rich.

That there should be a Jew left to tell the tale, after the reduction of Palestine, is itself a miracle. A million and a half had perished in the war ; the Roman markets were thronged with Jewish slaves ; the amphitheatres for human fights were crowded with these poor wretches, who, to make sport for their conquerors, were forced to slay one another in troops. The mines

were filled with Jews, condemned to labour underground for wealth which they might never share. But still the race sprang up. In Judea, many populous cities beyond the river Jordan had escaped the ravages of war. The Sanhedrin too, or religious senate, had escaped with Gamaliel, its prince. The worship of the Temple was indeed destroyed; but another form sprang up in its room. The teachers of this new form were the Rabbins, or Doctors, who united the offices of priests and teachers of the law. Many learned Rabbins escaped the ruin of the country; around these, the sad remnant of the Jews assembled, and submitted themselves with undoubting confidence to their direction.

During the reigns of Vespasian and his successors, the Jews were watched with jealous attention. A garrison of Roman soldiers was stationed to see that no attempt was made to rebuild Jerusalem. Vespasian, it is said, sought diligently after all the descendants of David, to put them to death; and so to cut off the hope of another Messiah, to which the Jews still looked forward. The reign of Trajan, though he was a wise and upright prince, was full of evil to the Jews. The persecutions they had to suffer drove them to rebellion, which caused fearful

bloodshed. The Jews in Egypt had some success, till the Greeks joined the Alexandrians, and then every Jew within the city was massacred. Infuriated when they heard of this wicked deed, the Jews of Cyrene overran all Lower Egypt; and, in dreadful vengeance, committed almost universal slaughter.

The Jews of Cyprus, who were rich and numerous, rose up and massacred their fellow citizens. Adrian, who was afterwards Emperor, landed and expelled them from this beautiful island; and issued a decree that, no Jew should ever again be permitted to enter it. So rigidly was this mandate observed, that if a poor Jew were shipwrecked on the island, he was immediately put to death. Adrian then marched against the Jews in Egypt; and, with much bloodshed, expelled them thence. Some few found their way back to Palestine; but, it is said, as many as Moses had formerly led forth from Egypt, perished at this time in the revolt.

Adrian, when he became Emperor, was a stern enemy to the Jews, whom he reduced to the lowest depth of despair. He formed a Roman colony at Jerusalem, which the Jews considered as the total loss of the place to themselves: he

published edicts prohibiting circumcision, the reading of the law, and the keeping of the sabbath. The Jews were at this time depressed to the utmost; and their despair induced an impostor to pretend that he was their long-expected Messiah, come to deliver them from the yoke of oppression.

The name of this false Messiah was Barchocab, "Son of the Star;" and Akiba the greatest among the Rabbins, attached himself to him. Wonders were told of him; he was said to breathe flames; a trick, which, it was afterwards discovered, was performed by his keeping lighted tow in his mouth. He was originally a robber, and a man of no ability; but living when commotion was the very spirit of the times, he led on a war, which might have been as interesting as the former one, had an historian like Josephus been at hand to relate its incidents. Barchocab, supported by the Jews, though disclaimed by the Christians, took possession of Jerusalem, which had risen up to a rude town, composed of pilgrim's huts, and there he assumed the title of king. He had, however, to fight against Severus, one of the most experienced of the Roman generals, who soon dispossessed him of the advantages he had gained; Jerusalem was

once more despoiled ; every building was levelled with the ground ; and the ploughshare was made to pass over it.

A dreadful carnage followed throughout Judea, which was reduced to a desert state. Eighteen square miles were said to be covered with bodies of the dead ; and wolves and hyænas prowled about the desolate streets of the deserted cities. Such of the wretched inhabitants as escaped the sword were condemned to slavery.

A fair was held under a tree, which had long been celebrated as being the same that Abraham pitched his tent under ; and on this very spot, the Jews were sold, in droves, like so many oxen. Adrian, in order to prevent the Jews from ever again coming to the Holy City, founded on its site a new town and colony, which he called Elia ; and over its gate he placed the image of a swine, an animal held in abomination by the Jews. The peaceful Christians, however, were allowed to settle within the new city.

Anne laid down her book in despair. “ They were massacred, and still they sprang up ? Will this saying be verified now ? ” she asked herself. “ Can this wretched people ever spring up again ? Alas ! how deeply must they have offended, to

merit such continued suffering !” She resumed the narrative.

It is difficult to believe the fact, that, sixty years after this destructive war in Adrian’s time, the Jews had organised themselves into two regular bodies, or communities : one, of a religious nature, under a Patriarch ; the other under the “ Prince of the Captivity.” The Patriarch, who resided at Tiberias, was the head of their Church, or of the Law, as they called it. Every Jew, wherever he lived, acknowledged him as such, and submitted to his authority. He was the Jewish Pontiff, and was obeyed as implicitly by the Jews, as the Pope is by all Roman Catholics. The Jews were scattered widely over the earth, long before the fall of Jerusalem ; which sent out its colonies to Asia Minor, Egypt, Syria, and other remote regions ; to Europe, also, Thessaly, Greece, Cyprus, and other parts. These colonies were increased rather than otherwise by the events in Judea.

Anne paused ; she had lately been reading with attention the *Acts of the Apostles* ; and she remembered that in every city which Paul entered, he found a synagogue and Jews ; in Laodicea, in Ephesus, in Athens, &c.

In Rome, the Jews were numerous ; and, at one time, wealthy and respectable. But hordes of the destitute and ill-bred were driven into that city on the fall of Jerusalem, and these belonged to the very lowest grades of society. The beautiful grove of Egeria was let out to these mendicants, who lived like Gipsies in their camps, with a bundle of hay for a pillow. Venders of matches, and pedlars, their employments were not more reputable than their mode of life. But though some were wealthy, some poor, some respected, others most abject and despised, all concurred in the worship of their one God, in the maintenance of their sabbaths, and in attendance upon their synagogue, which was regularly visited by a legate of the Patriarch, who was called *an Apostle*. The tribute, or temple money, was every year demanded by sound of trumpet, and duly paid.

Notwithstanding, however, our pity for the sufferings, and admiration at the fortitude of the Jews, it cannot be forgotten that they were the bitter enemies of the early Christians. Often did they forget their own humbled state, and assemble rejoicing round the stake at which a Christian martyr was expiring.

Wherever a number of Jews were found living together, there was a synagogue : ten Jews being

enough to form a congregation. Besides synagogues, they had oratories, consisting of little buildings without roofs, often in pretty situations, in a grove, or by the sea side. The chief priest of the synagogue was called an *Angel*, or *Bishop*. He read the Law, besides the prayers, in the Hebrew tongue. The Bishop, together with three elders, could punish for every offence. The most severe punishment that could be inflicted was called *shammata*, or excommunication. The gates of the synagogue were for ever closed upon the unhappy offender ; repentance could no longer be of use to him ; no one, not even his wife or children, was allowed to come near him ; and when he died, he was not mourned for.

The priests, or Rabbins, mixed themselves with every concern of life. The marriages of Jews were not performed in the synagogue ; but a Rabbin pronounced the prayers and blessing over the newly-married pair. By direction of the Rabbins, the Jews had prayers and ceremonies for every day, and every part of the day. Before the sun rose, and again after it had set, they uttered their lamentations for the loss of Jerusalem.

Akiba, whose name has been already noticed, was considered the most famous of the Rabbins. For forty years, he was a poor shepherd ; he then

fell in love with his master's daughter ; but being poor, his rich and proud master would not have him for a son-in-law. Nevertheless, he got privately married ; and, leaving his wife, he spent twelve years in close study ; and returned, at the end of that time, according to the tradition, with twelve thousand disciples. The wealthy father would not, however, yet relent ; and Akiba went back to his study for twelve more years, during which time he and his wife lived in great poverty. At the expiration of the second twelve years, he returned with twenty-four thousand disciples ; and the father was so softened by his industry and perseverance, that he bestowed upon his daughter and son-in-law sufficient property to enable them to live at ease. It was pretended by Akiba's disciples, that God revealed as much to him, as He had formerly revealed to Moses ; and they believed that he could interpret the meaning of every letter of the law.

Jehuda, another learned Rabbi, called the *Holy*, was born on the day that Akiba died : he was celebrated for having compiled the *Mishna*, or code of Law, which he wrote down as he learned it from tradition, with all the interpretations which the wisest men had at that time given to the Law.

It is curious that the period when the Rabbi Jehuda was forming his Mishna, was the same in which the Roman lawyers were forming their codes, or digests of the law.

The Jewish boys were set to read the Pentateuch till the age of ten; after that, the Mishna was given them to study, till they arrived at thirteen; then they were thought old enough to know and keep its laws, which were more than six hundred in number. At the age of fifteen, the largest form of laws, called the Talmud, was given them to study.

The Jews in Babylon had, meanwhile, a prince of their own, whom they called *Prince of the Captivity*. He claimed his descent from David and Solomon, and lived in a kind of state, though mingled with allusions to his misfortunes. Around his throne stood the learned men, who admonished him not to misuse his power; for he had been led to slavery, and was prince of a captive people. He never quitted his palace, unless to visit the schools of the learned. The Jews of Babylon were wealthy; but their learning was despised by those of Palestine. They, however, enjoyed the greater portion of peace and prosperity, and compiled the Babylonian Talmud, or Comment upon the Law. This was done by a

learned Rabbi, who was head of the schools: his scholars met twice in every year, when he gave them portions of the Law and the Mishna, to study and make their remarks upon. The best of these he selected ; and thus, with great industry, in thirty years, he compiled a book called *Gemara*, which, united with the Mishna, forms the Babylonian Talmud.

Anne closed her book, which she now thought getting rather serious. She saw Fanny coming across the lawn, to take the benefit of the same shady seat, which she herself occupied, and resolved to tempt her to continue reading with her, that she might have the benefit of her remarks.

CHAPTER II.

ANNE's gentle and well informed elder sister, Fanny, willingly consented to join Anne in her reading; and the curiosity of both was soon highly excited: for the subject suddenly assumed a character which made it peculiarly interesting to Fanny.

The Jews might have expected to enjoy more peace when Christianity spread its mild tenets abroad, after Constantine had established it as the religion of all the Roman empire. But, unhappily, it did not prove so. There was no spirit of humility in the minds of the Jews, to enable them to receive instruction: they persuaded themselves that their sun of prosperity would rise again; and in the mean time they spent their days of humiliation only in the study of their Talmud.

At this time, they pretended to be great adepts in magic; by means of which they sought to delude themselves and others. Constantine or-

dered a conference to be held at Rome, between the Jews and the Christians ; at which his mother Helena and himself were present. Sylvester, the Pope, attempted to convert the Jews by arguments ; instead of reply, they brought in a huge ox ;—they whispered in its ear, and the animal fell down dead. It was the secret name of their great God, they said, that had awe-struck the animal. “ How is it,” asked Sylvester, “ that you, who know that name so well, do not fall down dead also ? But,” added he, “ if this ox shall come to life again, will ye believe me ? ”—“ Yes,” they all shouted. Sylvester then prayed fervently to God, through Christ ; and the ox sprang up, and began to move about and feed. The story adds, the Jews present were all baptized.

Constantine rebuilt and beautified many parts of Jerusalem ; and Queen Helena took a peculiar delight in it : so that it rose from its ruins in magnificence and splendour. The church of the Holy Sepulchre was built on the hill of Calvary, where Jesus Christ was buried, after He had been ignominiously crucified by the Jews ; while Mount Moriah, on which their own Temple had stood, was left untouched.

The Jews, who had rejected and murdered the

Saviour, whose tomb was thus sanctified, and the quiet but powerful influence of whose religion had thus spread over the heathen world, could not meet with much sympathy from the Christians. Hence we find the laws of Constantine full of rigour against them. They were not only strictly prohibited from entering the Holy City, but were heavily taxed, and forbidden to intermarry with Christians, or to possess Christian slaves.

To avenge themselves, the Jews would allow no stranger to settle in either of the four cities which they still possessed, namely, Cæsarea, Nazareth, Capernaum, and Tiberias.

A story was raised that one of their patriarchs, having been converted, was, on his death-bed, secretly baptized; and, it was further said, that Joseph, his physician, who was with him at the time, had been so much struck with what he witnessed, that, after the old man's death, he got into his house, and finding there the Gospels of Matthew and John, and a Hebrew translation of the Acts, he eagerly read them and became a convert. To this it was added, that, being detected reading these books, he was ignominiously whipped; but, escaping to the Christians, he was publicly baptized, and became so

zealous for the faith, that he became the founder of numerous churches throughout Judea.

The Jews were allowed a short respite from oppression and ignominy, and the indulgence of a few bright hopes, during the reign of Julian, called the Apostate. This prince, hoping to further his ambitious designs by conciliating the Jews, released them from the heavy bondage they had been subjected to; and he issued an edict for rebuilding the Temple on Mount Moriah.

A new season of prosperity seemed to be now opening to the Jewish world. The Jews flocked from all quarters to help in this great work. Every treasure box was unlocked; the hoarded gold and silver were poured out; those who had no money, lent their hands; and the women gave up their most valued ornaments. Many of the tools were made of costly metals; there were shovels and baskets of silver; while women carried heaps of rubbish in their finest shawls. The blind and the aged came to try to assist. Materials without end were collected. Timber, burnt brick, mortar, and clay, were prepared in abundance. The hopes of the Jews were unbounded; they called Julian their promised Messiah. The Christians, on the other hand,

looked on with amazement, eagerly asking each other, "Will this devoted city be rebuilt? Will the murderers of the Saviour of the world again see their Temple arise?"

Their murmurs, however, together with the hopes of the Jews, were crushed at once. The work was begun; a trench was dug for laying the foundations; when a flame of fire arose, with a terrible explosion. Confusion was spread; the workmen vanished; their labours were over. An earthquake and numerous extraordinary appearances are said to have accompanied this event; which, most probably, took its rise from combustible matters having been placed in the caverns beneath the hill at the time of the siege, and having lain there very quietly till they came in contact either with some heat, or with the open air, then exploded.

The Christian lookers on and the Jewish workmen, however, both agreed that it was a miraculous interference of Heaven, to prevent the continuation of the work. The Jews smarted, but submitted to the rod of an offended Deity. Indeed, without this, their hopes would have been shortly disappointed; for the early death of Julian extinguished every remaining spark of hope from the breast of every Jew.

"It is very singular," said Fanny, as the two sisters rose with one accord, to stroll across the lawn, "that the Jews should find no relief from persecution and contempt, after the Christians had spread over the world. One would have imagined, that as they all believed in the same God, and studied in the same Bible, they would have had a fellow-feeling for each other."

"Ah ! but remember, Fanny, their denial, their crucifixion of the Saviour ! Remember, too, that, punished and degraded as they had been, they were neither humiliated nor made penitent ; that they looked with still greater hatred and jealousy upon the Christians, than they had done upon their heathen conquerors."

"Well done, Anne !" said Fanny ; "I see you are gradually turning from the cause of the Jews. Where is all the sorrow, the anxiety, you once expressed for this oppressed people?"

"No, Fanny, you are mistaken. I am still interested in these miserable remnants of a glorious race ; and I am willing to agree that the harsh manner in which they have been treated may have been the cause of their conduct, and some excuse for the despicable and revengeful spirit which influenced them. But come, let us

go on ; I own I am too much interested to leave off reading yet."

Some of my readers are, perhaps, sufficiently good historians to remember, that, about the fifth century after the birth of Jesus Christ, the Roman Empire, that is, all the civilized part of Europe, was overrun by barbarians from the North, called Huns, and Goths, and Vandals, whose inroads and numbers changed both the people and the governments of the different provinces.

There were Jews in all these provinces, in Italy, France, (then Gaul,) and Spain : they had crept in, a few at a time, as slaves, or as petty traders. Not caring what part of the earth they lived in, so that they got money, it did not matter to the Jews who were masters of the land. They always made their profit from the confusion of war, and shared the spoils though they had no hand in the conquest. They bartered to the ignorant savages toys and useless trinkets, for their more valuable articles, which they sent off to their brethren in other parts, who made an ample profit on them. It is thought that much of the commerce of this period was carried on by the Jews ; and thus they were of great use to the

distracted inhabitants of the provinces, who, forced from their homes and lands, had no power themselves to save any thing from the general destruction.

The Jew settler had neither house nor land to care for ; he would return after a city had been taken and destroyed by fire, and, amidst the general wreck, make his harvest ; but, alas ! the greatest source of his riches was the purchasing of Christian slaves. These he redeemed at a low price from their barbarian conquerors, who would otherwise have put them to death : he got for his own, young girls and youths of the best families. He drove them in gangs to market, and filled his pockets by the sale of his fellow creatures !

Anne shuddered : but Fanny blushed ; for she remembered that the infidel Jew of the fifth century had done no worse than the *enlightened* Christian of the eighteenth. “ For,” thought she, “ the soul of an African is as fair as that of an European, though his outward skin may be of a deeper hue.”

Nothing could be more irritating to the Christians than that Jews should hold slaves of their persuasion. Constantine the Great, as before mentioned, made a law against it ; but it was

little attended to. Various laws of similar design were made by the rulers of the Christian church ; but they met with no better obedience. Gregory the First, a very wise and virtuous Pope, set his mind to abolish this unnatural state of things. He ordered every Jew to be punished by whipping, who should force his Christian slaves to worship at his altar. He severely reprimanded various bishops for allowing Christian slaves to come into the hands of Jews ; and declared that the Jews themselves, if they persisted in keeping them, should lose the leases of their lands, as well as their slaves. He also ordered that if a Heathen or a Jew should wish to become a Christian, he should be released from slavery.

While the Pope was thus anxious to secure freedom to every Christian, he refrained from persecuting the Jews ; who enjoyed, in these dark ages, when the Christian Church itself was in danger and adversity, a degree of security they had not known for a long time before.

Spain must be remembered as the country which, among the European nations, took the lead in Jewish persecutions. Sisebod, one of the early Spanish kings, issued a law that every Jew must be baptized, or leave Spain. Deeply mourning, the Jews thronged to the palace, and, amidst

tears and groans, tried to win the king over by arguments—but in vain; he treated them like children, who must be forced to do what is good for them. Some fled; some were imprisoned; while others, to the number of fifty thousand, secured their safety by submitting to be baptized.

Penalty upon penalty was inflicted, one after the other, upon the Jews in Spain; still they were neither extirpated nor converted. Banishment, confiscation, imprisonment, every thing was tried in vain. The extreme cruelty of the laws against them, excited compassion; while the Jews, driven to desperation, entered into a secret correspondence with their free brethren on the African shores; and they invited their Saracen conquerors to cross over the strait and free them from their savage masters.

This secret conspiracy of the Jews being discovered, their property was immediately confiscated to the state; themselves were dispersed through the country, and sold as slaves; and their children, wrested from them, were baptized, and brought up in the Christian religion. In short, it was expected that the Jewish faith would be extirpated from Spain: but not so. The Moors passed over from Africa, and, having conquered Spain, did not forget the services which

the Jews had done, or had intended to do them. They rewarded them by a grant of entire freedom for their persons, and freedom to share all the luxuries, and all the comforts, which could be enjoyed in such parts of Spain as were under the Moorish dominion.

It was thus under the Moors, disciples of Mohammed, that the Jews enjoyed what has been called their *golden age*. In fact, wherever Mohammedism spread, the Jews flourished; they were the great promoters of trade; and from European ports held constant communication with the East. Their superior learning, as it entitled, so it enabled them to fill the highest offices, at this period, when many kings and nobles, and even some of the clergy, were so illiterate that they could not write their own names. The Jews were also skilled in the knowledge of plants; and were often selected as physicians to monarchs. Isaac the Jew was sent as ambassador from Charlemagne to the Caliph of Bagdad; and was so skilful at negociation, that, it is said, he met with wonderful success for the king his master, and that for himself, he came home loaded with presents: an enormous elephant, some apes, and a clock, are mentioned among the number.

Louis le Debonnaire was as great a patron of

the Jews as Charlemagne. He had a Jewish favourite, called Zedekiah the physician, whose influence over him was so great, that it was ascribed to magic. The monks, who delighted to relate marvellous stories, declared that he could fly in the air, and swallow a cart full of hay, horses and all ! The Jews, during the reign of this prince, enjoyed every privilege. They were allowed the full exercise of their own law ; they were permitted to deal in slaves, and hire Christian servants ; and the killing of a Jew was punished by a fine of ten pounds of gold.

In Lyons, the Jews inhabited the finest part of the town ; every port of the city was full of their well-laden ships ; and their bales covered the quays. Lyons at that time had a pious bishop, who, perhaps, might have witnessed the prosperity of the Jews with patience ; but, observing that his own church was bowing before the Jewish synagogue, his indignation was aroused, and he exerted his influence to counteract it. He forbade his flock from working for the Jews on Sundays, and from selling them slaves or other things. A warm contest ensued ; the Jews complained to the king ; the bishop accused them of selling bad meat and wine, which they called *Christians' fare*, and of stealing Chris-

tian children, to sell them as slaves. But the Jews had the royal ear ; and the good bishop's complaints were unavailing.

Emboldened by court favour, the Jews seem to have done little to deserve its continuance. Certain it is, that this golden sun did not shine upon them long in France.

In Spain, it did not vanish so quickly. There they dwelt peaceably and happy with the Mohammedans, and their history is not separated from that of the country generally. Peaceable and happy, they now cultivated the long neglected poetry, for which their race had been famous. The Rabbins, whose authority had dwindled away in the East, formed new schools in Spain ; and the Talmud was translated into Arabic.

“ Well, my dear Anne,” said Fanny, “ since we leave the Jews tolerably happy now, let us away for to-night. I will join you again to-morrow afternoon, when Mr. Bramah has finished his lesson.”

CHAPTER III.

TRUE to her promise, Fanny had no sooner finished her globe lesson than she hastened to join Anne, whose paper was ready opened, and whose eagerness was so great, that she lost no time in beginning to read.

While the Jews in the West were thus basking in the sunshine of royal favour, we must go back to Palestine, or Judea, to see what was become of them there. The Patriarchate of Tiberias was now only a name; the power was gone. The severe enactments of the Emperor Justinian was its finishing stroke; but though the power of the Patriarchate fell, the Rabbins and the Talmud maintained their authority.

The Prince of the Captivity, the head of the Eastern Jews, had likewise ceased to exist, except in name.

Jerusalem remained quietly in the hands of the Roman Emperors, until its capture by the Persians, which took place at the beginning of the

seventh century. Chosroes the Just, the Persian Monarch, was a friend of the Jews; and they flocked around his standard, when he entered Palestine. It is said, they added as many as twenty-four thousand fighting men to his army. Vengeance against their Christian enemies excited the Jews; and they hoped the time had arrived for the payment of their long debt. They entered the streets of Jerusalem with their new friends; they wreaked their vengeance in Christian blood; they pulled down every Christian church; and that of the Holy Sepulchre was furiously set on fire, being the particular object of their anger. In a few short hours, was this splendid monument of early Christian piety reduced to a heap of ruins and ashes.

The Jews fully expected that, as they were now befriended by the Persians, they might keep possession of their city; but this fond hope was soon dashed away. Herackius, Emperor of the East, summoned his soldiers to battle and to victory. He went barefooted, as a pilgrim, to Jerusalem; —the wood of the true cross was restored to its place; the churches were rebuilt: the short reign of the Jews was brought to an end; and the gentle and forgiving spirit of Christianity was put to the test; for the acrimony of the Jews

had been dreadfully displayed during the contest. They spared no money in buying up Christian captives from the Persians, and, with relentless hands, put them to death. No wonder that the Jews, therefore, were again banished from Judea, which country, two centuries after this time, contained but a handful of them, comparatively speaking:—in Tyre, there were some glass blowers, perhaps about four hundred;—in Jerusalem, not more than two hundred, occupied as wool dyers;—in Tiberias, not more than fifty.

Some Jewish settlers in Arabia had flourished and multiplied, till Mohammed sprang up; and he determined that the Jews, who had rejected the Messiah of the Christians, should receive himself as their long expected great prophet. But the Jews would not acknowledge him; and he tried the power of the sword to prevail upon them. “You must become true believers, or fight us,” said Mohammed. “We are men of peace; but have courage if needful,” was the answer.

The Jews took refuge in a fortress, where they defended themselves bravely for some time; but were, at length, forced to surrender. Their lives were spared; but they were pillaged, and sent

desolate to the borders of Syria. Every Jewish community in Arabia shared a similar fate. Mohammed was inexorable, and enriched himself and his followers at the expense of the hapless Jews.

The persecution, thus begun by Mohammed, rapidly spread wherever Jewish settlers could be found. Their golden age was at an end.

In Judea, we have seen how they were crushed.

In Persia, a more rapid destruction of them took place: their wealth excited the jealousy of a cruel Caliph; their prince perished on the scaffold; his sons fled to Spain; and the desolate people were dispersed and scattered abroad.

In the Greek, or Byzantine Empire, the Jews were still numerous: in Constantinople and Corinth, upwards of four thousand settlers might be found, all silk-workers; but they were frequently ill-treated by the Greeks.

We left the Jews in Europe enjoying peace, and sharing every honour that royal favour could bestow upon them. In what state shall we now find them?

The feudal system, which now prevailed in every country of Europe, and which left no middle rank, between the baron and his vassal the peasant, made it difficult for the Jewish trades-

man to find protection. He was, in fact, obliged to pay for it ; and pay he must, almost to his "life's blood," before he could enjoy any degree of safety. The knight and the "baron-bold" were glad to purchase the splendid sword, or corselet, brought to him by the wandering pedlar ; but they thought themselves bound to despise their tradesman. The same spirit, which led the adventurous and enthusiastic professors of Christianity to the crusades, made them think it a duty and a virtue to persecute, and, if possible, to annihilate every one of that race which had caused their Saviour's innocent blood to flow. The gentler feeling, which ought to have guided them, sank before the bold and chivalrous spirit of the times. The pride of the knight, which made him think the Jew unworthy even of his anger, gave him his only chance of safety at this time.

The influence possessed by the Roman Catholic clergy, added greatly to this general feeling against the Jews. To be an unbeliever, was by them said to be the very greatest of all crimes ; and to root out heresy was deemed the greatest virtue. The preachers of the gospel, whose spirit is love, not revenge, did not therefore do their duty : indeed, far otherwise ; they threw tempta-

tions in the way of the Jews ; for they were the only persons who would receive in pawn the property of the Church, from which the inferior priests and monks sometimes wished to gain money ; and if detected with the property in their possession, the poor Jews were sure to be severely punished for their sacrilege, as it was called.

One of the greatest, and, indeed, the most just cause of complaint against Jews was their usury ; but, it must be confessed, they had every inducement to gain money in this unfair manner. Open trade was denied them ; the Jew, often rich, was forced to appear poor and mean, to evade the notice of his plunderers ; he was, therefore, encouraged to become deceitful. His chief trade was money lending ; and though repeatedly stripped by royal authority of his hoards and hard earnings, still he would begin again ; and, little by little, accumulate fresh wealth, under the guise of abject poverty.

We have a very gloomy picture to sketch of the Jewish history, during these middle, or, as we may call them, the dark ages. Persecutions followed upon persecutions. They began in Spain, where we left the Jews uniting with the Moors, who were willing to share their gains with these useful allies. In Granada, there was actually a

Jewish prince; but he abused his power, by attempting to Judaize his Mohammedan subjects, who, resenting the attempt, turned upon their Jewish teachers, of whom they hanged many, and drove hundreds of Jewish families from a state of affluence to poverty.

When the crusades began, the religious enthusiasm of the Europeans excited them to turn their arms first upon the enemies of Christ, as the Jews were called, at home.

When Peter the Hermit assembled his followers at Treves, in preparation for the first crusade, their first impulse was to set upon the Jews, and massacre every one they could find.

All Germany followed this savage example, and men, women, and children, perished in a general assassination. It was the fury of a mob; and there was no stopping it.

In France, the Jews were still numerous. There they still flourished, and had their schools. The heavy expenses of the crusades had obliged half the nobility, and even the king himself, to borrow money of the Jews, who held lands without end on mortgage and pawns from almost every one. These, it may be truly said, were repaid in hatred. Philip Augustus, the king,

detested their very name ; and no sooner had he ascended the throne, than he issued an order for their lands to be confiscated, and all pledges pawned to them to be freely restored. Their goods were all seized, while they were in the synagogue ; and the impoverished and destitute Jews were commanded to leave the kingdom immediately.

The Jews obeyed ; and France was cleared of them. But the remembrance of their wealth did not pass away so soon. Not twenty years after, the same king needed it ; and the humbled monarch condescended to permit the Jews to return. He assigned them a district in Paris for their residence ; but restrained them in their usurious practices. You will wonder that the Jews should have forgotten the ill-treatment they had received ; but so it was : they returned in numbers ; and soon were made to experience a repetition of the same kind of persecution.

Louis the Ninth, called *Saint Louis*, from his attention to the forms of religion, thought to prove his piety by his severity to the Jews. In his days, a Christian might murder a Jew without any fear of punishment ; he ordered their sacred Talmud to be burnt ; and four-and-twenty cart-

fuls of copies of that work were burnt at Paris. The Rabbins fled from France ; and their wealth was secured for the use of the crusades.

The most cruel of all this monarch's edicts was that the Jews, both men and women, should wear a particular dress, by which they might be known. This was called *Rouelle*, and consisted of a piece of blue cloth fastened before and behind ; so that the faint hope a Jew might have before entertained of being unknown and unmolested, was at an end.

"Indeed," cried Anne, "I know not how you feel, Fanny; but I am weary of reading of persecutions and distresses that seem to be so unwarranted, and, I might almost say, so interminable !"

"It will soon be over, Anne," said the gentle Fanny, who with difficulty restrained the tear, that stood in her eye, from falling down her cheek. "Let us go on : better days must come for these unhappy beings ; doubtless, the punishment, though heavy, was just, and will ultimately produce its right effect upon them."

In the reign of Philip the Fair, the Jews of France were again expelled. In one day, their goods were taken ; their houses burnt ; and their synagogues pulled down.

Not many years after, Louis the Tenth was so

poor that he allowed the Jews to repurchase a residence in France ; which they actually did, at an immense expense. Poor wretches, they dearly purchased this great favour. The peasants now rose ; and, led on by a monk, the shepherds and rustics thought that the conquest of the Holy Land was to be the work of their hands.

Wherever they marched, they first attacked and slaughtered the Jews ; famine followed in the track of this peasant army, which caused terror and disorder throughout the kingdom. The Jews, though dreadful sufferers by them, were accused of secretly urging them on ; and a papal bull was obtained, sanctioning their persecution. All who refused baptism, were put to death ; in one place, a deep pit was dug, and hundreds of Jews were plunged into the fire which was made in it, singing hymns as if they were going to a festival, and uttering joyous expressions at their escape from a forcible baptism.

The king filled his coffers by their spoils, and such of the Jews as survived, left the country : but when peace was restored, they stole back, one by one, paid extortionate entrance fees, and resumed their trade amidst their enemies, until another commotion brought on a repetition of their sufferings.

"I fear," said Fanny, "that the history of our own country would not be less filled with atrocities against the Jews. I have heard that hatred of a Jew has been reckoned a virtue; though now a better feeling, I trust, has sprung up."

"We are coming to the Jews in England, I see, in the very next Chapter," said Anne.

CHAPTER IV.

THERE were some Jews in England in the time of the Saxons. In the year 740, Christians were prohibited from attending at their feasts. The Norman William allowed them to purchase a right to reside in England ; and Rufus was their open friend. He held a meeting of Rabbins and Christian Bishops, in order to discuss the merits of their respective religions ; and declared, that if the Rabbins beat the Bishops he would turn Jew. Each party, as usual in such cases, thought itself victorious. Rufus allowed the Jews colleges at Oxford, for the education of their young men. They began to grow rich, and at the same time became hated.— Henry the Second filled his coffers, by taxing the wealthy settlers. Suspicions of sorcery and magic being employed by the Jews, together with accusations of their crucifying young men, who had become converts to Christianity, poisoned every mind against them. When Richard the First had his splendid corona-

tion, the Jews, clad in rich apparel, according to their wealth, presented themselves with splendid gifts for the king. But they were forbidden to appear in the royal presence. Some few, however, venturing into the hall, where the king was dining; they were immediately seized, and dragged out into the yard. In a moment, a report was current that the king had ordered a general extermination of the Jews; the populace rose, and attacked their houses, plundering and burning all they could get at. In vain did the king send orders for them to stop: the work, once begun, was gone through with; the immense booty of which the Londoners had robbed the Jews was reported through the kingdom; and many of the principal cities and towns followed the wild example of the metropolis. And such Jews as did not save themselves by flight, or by yielding to baptism, were massacred and plundered.

At York, a scene of desperation took place, not unworthy of the Jews in their former days, before poverty and ignominy had depressed them. A few of the wealthiest Jews hastened with their valuables to the Castle, in which they shut themselves up, to avoid the general massacre. After bravely resisting their foes for a time, they found it no longer possible to continue their defence.

They consulted what should be done; and their Rabbi proposed that they should put one another to death. Some objected. "It was a hard saying," they declared. The old man rose again; "Let those who object, go." Some few rose and left the place; the rest cast their goods into a heap, set fire to the castle, and after putting their wives and children to death, destroyed themselves. The Rabbi, who was left to the last, then killed himself.

Notwithstanding this massacre, the result of a popular commotion, Richard would have protected the Jews if he could. John was at first their avowed friend.—He had, before he began his reign, been much indebted to the purses of the Jews; and he now styled the High Priest, "his beloved." He restored to them their privileges, and obtained four thousand marks for the charter he granted them.

But by John's subjects they were as much hated as ever. They were accused of crucifying children. The unstable king himself turned from his kindness, to the excess of cruelty towards them. Their money was what he wanted. There was an old Jew of Bristol, whom he ordered should have a tooth drawn every day, till he told where he had hid his money. The miser

lost seven teeth ; and then, to save the rest, or to spare himself pain, gave up his store.

On one occasion, the king, ever in distress for money, actually sold the Jews to his brother Richard, Duke of Cornwall, for a large sum of money. Thus bought and sold, like slaves, they were driven to desperation. They would have left the kingdom ; but whither could they go ? In France, they were not better off : indeed, in every place, they were alike ill treated, robbed, and detested.

Sometimes, the Jews were accused of clipping the coin. In one reign, six Jews were allowed to hold seats in parliament ; but it was only to extort money from the rest ; they were not allowed to speak, but were ordered to go home to collect the rate.

It was Edward the First, who, listening to the voice of his subjects, issued an order for the total expulsion of the Jews from England. With joy and triumph, the nation pursued them to the very shores. More than sixteen thousand Jews were thus exiled, and forced to leave their property, earned with labour and ignominy, a prey to their pursuers.

Two hundred years after their expulsion from France, and one hundred after their exile from

England, a similar scene was exhibited in Spain, where Jews of a higher rank had as yet resided. In 1492, came the fatal edict. Ferdinand and Isabella, returning from the conquest of Granada, hoped to purify their kingdoms from all heretics. The Inquisition sanctioned and enforced their desire. Several hundred thousand were driven from their homes, their synagogues, and schools, to suffer poverty and distress in a world, of which no nation was willing to receive them. Their property they were allowed to sell; many concealed their jewels; others swallowed them. But whither should they go? Some took ship for Morocco; there the plague attacked them, and they were set down to perish on a desert coast. Some reached Fez, but were refused admittance, and left to bear the hardships of famine, and the ill treatment of the barbarous natives. Some went to Portugal, but suffered no less dreadfully than their brethren.

Being everywhere else crushed and expelled, the Jews at length took refuge among the Mohammedans.

When the Reformation spread its light over Europe, the Jews were some gainers; for they were tolerated in Germany. From England, they were still prohibited; but in Cromwell's time,

they made a struggle for readmittance. A learned Jew, Ben Israel, petitioned Cromwell to allow them to return; the English lawyers and the republicans were in favour of their claim; but the clergy objected, and the decision was postponed. In the reign of Charles the Second, however, the Jews were found very useful; they stole in a few at a time, and got a footing, which they have never since lost.

Their patient industry soon enabled them to amass riches again. Queen Anne, anxious to make converts, published some regulations in favour of converted Jews. In 1753, a bill passed through parliament for the naturalization of Jews in this country; but, being found disagreeable to the people, it was repealed.

“Ah!” cried Fanny, “how glad I am, that their persecutions are at an end! What dreadful scenes they must have presented! I have been lately reading the life of Moses Mendelsohn, the learned Jew. He was never actually converted to Christianity; but he rejected all the Rabbinical nonsense of his sect, and was famous throughout Europe.”

In France, Buonaparte acted towards the Jews as Cromwell was willing to have done in England. He protected and gave them privileges,

and in the beginning of the present century there were nearly a hundred thousand respectable and wealthy Jews settled in France. They are now, in fact, tolerated in every country of Europe; their numbers, like their wealth, are great.—And it is to be hoped, if Christians will think and act in the mild spirit of their teacher, that the Jews will, in time, imitate their wise example, and throw off their coating of pride and bigotry; so that harmonious feelings may continue to subsist between both !

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